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My dearest regards,

David Calderwood

May 12, 1891

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THE WORKS

OF

JOSEPH ADDISON,

INCLUDING

THE WHOLE CONTENTS OF BP. HURD'S EDITION, WITH LETTERS AND OTHER PIECES NOT FOUND IN ANY PREVIOUS COLLECTION; AND MACAULAY'S ESSAY ON HIS LIFE AND WORKS.

EDITED,

WITH CRITICAL AND EXPLANATORY NOTES

BY GEORGE WASHINGTON GREENE.

"No whiter page than Addison remains,
He from the taste obscene reclaims our youth,
And sets the passions on the side of truth;
Forms the soft bosom with the gentlest art,
And pours each human virtue thro' the heart."—POPE.

IN SIX VOLUMES.

VOL. IV.

PHILADELPHIA:
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TABLE OF CONTENTS.

PAGE

THE TATLER:

Introductory Remarks, ... 12

18. On Signs: (probably), ... 15

20. Dramatic News and Criticism, ... 17

24. Character of a very Pretty Fellow—A Toast, . 20

42. Inventory of the Play-house, ... 25

75. Miss Jenny's Marriage—Choice of Matches in the Bickerstaff Family, ... 28

81. Vision of the Table of Fame, ... 34

86. Scene of Country Etiquette, ... 43

88. A Dancing-master practising by Book, ... 47

90. Unity of Sentiment in treating the Passion of Love—Its allegorical History, ... 49

93. Letter from Switzerland—Remarks on Travelling—Fools not to be exported—The Author's Precautions against Assaults, ... 52

97. Hercules courted by Pleasure and Virtue, an Allegory, 55

100. Goddess of Justice distributing Rewards, . . . 59

101. Danger of Authors from Pirates, ... 65

102. Continuance of the Vision of the Goddess of Justice, 70

103. Applications for Permission to use Canes, &c., . 75

Hosted by Google

PAGE

108. Degradation of the Stage—Dignity of Human Nature —Errors of French Writers, ... 82
110. Court of Judicature of the Dead in Reason, . . 87
111. On the Prevalence of Irreligious Principles, . . 92
114. Death-bed Scene, ... 97
116. Court of Judicature on the Petticoat, ... 101
117 On the Pleasure derived from the Deliverance of the Good from Danger—The Author's Dream, . . 106
119. Discoveries of the Microscope—A Dream, ... 111
120. Vision of the Three Roads of Human Life—Dogget's Benefit. 115
121. Consultation on the Sickness of a Lady's Lap-Dog— Fondness for Animals, ... 122
122. The Author's Appearance at Dogget's Benefit—Virtuous feelings of an Athenian Audience, . . . 127
123. Continuation of the Vision of the Three Roads of Life, 131
131. Trial of the Wine-brewers, ... 137
133. On Silence—Instances of its Significancy, . . 142
146. Various Cases of Complainers—Dream of Jupiter and the Destinies, ... 145
147. Juno's method to regain Jupiter's Affection, . . 150
148. On the Diet of the Metropolis—Pernicious Dishes— False Delicacies, ... 154
152. Homer's Description of a future State, ... 158
153. Characters in Conversation described as Instruments of Music, ... 165
154. Virgil's Allegory and Ideas of a future State, . . 170
155. Character of the Upholsterer—A great Politician, . 176
156. Visit of Telemachus to the other world, ... 181
158. Pedantry of Tom Folio, the Book-broker, ... 186
160 A Visit and Letter from the Upholsterer, . . . 190
161. Dream of the Region of Liberty, ... 193
162. Duty of a Censor—How performed by the Author— Subscriptions for the Tatler, ... 198
163. Critical reading of Ned Softly's Poetry, . . . 202

Hosted by Google

PAGE

165. On the Impertinence of Criticism—Character of Sir Timothy Tittle, ... 206
192. Characters in a Stage-coach—Anecdote of two Ladies and their Husbands, Passengers in a Packet-boat, 210
216. Taste of the Virtuosi—Legacy of a Virtuoso—Death of Mr. Partridge, ... 214
218. On the Names given by Gardeners to Flowers—A Visit to a Garden, ... 218
220. Account of the Church Thermometer, ... 223
224. On Advertisements—Quackeries—Washes, &c., . 227
226. Life of Margery, *alias* John Young, commonly called Dr. Young, ... 231
229. Remarks on the Author's Enemies—Fable of the Owls, Bats, and the Sun, ... 235
239. Remarks on the Author's Enemies—The Examiner, 238
240. The Science of Physic—Quacks of the Time, . . 243
243. Adventures of the Author when invisible, . . 247
249. Adventures of a Shilling, ... 251
250. Institution of a Court of Honour, ... 256
253. Journal of the Court of Honour, ... 259
254. Sir John Mandeville's account of the Freezing and Thawing of several Speeches, ... 263
255. Letter from a Chaplain—Thoughts on the Treatment of Chaplains, ... 268
256. Proceedings of the Court of Honour, ... 272
257. Wax-work representation of the Religions of Great Britain, ... 277
259. Journal of the Court of Honour, ... 283
260. Essay on Noses—Skill of Taliacotius, ... 287
262. Journal of the Court of Honour, ... 292
265. Journal of the Court of Honour, ... 296
267 On appointed Seasons for Devotion—Lord Bacon's Prayer, ... 300

THE GUARDIAN:

Introductory Remarks, ... 306

Hosted by Google

PAGE

67. Fate of Poets—Recommendation of Tom D'Urfey, . 307
71. Observations on the Increase of Lions—Character of a Lion, ... 311
96. A Proposal for Honorary Rewards—Coins and Medals, 315
97. Letter from Simon Softly, complaining of a Widow—Advice to him, ... 319
98. Notice of the Tatler and Spectator—Scheme of a Lion's Head at Button's, ... 323
99. Essay on National Justice—a Persian Story, . . 327
100. On the Tucker—Naked Necks—Laws of Lycurgus—Position of Venus, ... 331
101. Letters from France—Gayety of the French, . . 335
102. Variableness of the English Climate, ... 339
103. On the Fireworks—Serious Reflections on the same, 342
104. Story of a French Gentleman—Letter on the manners of the French, ... 346
105. Exhibition of the Charity Children—Proposals to extend our Charities, ... 349
106. Vision of Aurelia with a Window in her Breast, . 353
107 Letter from a Projector, offering himself as a Nomenclator—Letter from Messrs. Ditton & Whiston, . 356
108. Institution of the Tall Club, ... 361
109. Correspondence on the Tucker, ... 364
110. On the Language of Treaty—Improprieties instanced, 367
111. Improper conduct of the British Youth—Love of knowledge—Solomon's Choice, ... 372
112. Art of Flying—Letter from Dædalus—Remarks on Modern Dædalists, ... 376
113. Letter from a Citizen in his Honey-moon—Tom Truelove's Courtship, ... 379
114. Erection of the Lion's Head—Remarks on Lions—on Petticoats, ... 382
115 On Criticism—Strada's Prolusion, ... 385
116. Matters of dress not to be introduced in the Pulpit—Letter on Naked Breasts, ... 389

Hosted by Google

PAGE

117. Happiness of living under the Protection of Omnipotence, ... 391
118. Information from a Lioness—Offer of an Out-riding Lion, ... 395
119. Translation of Strada's Prolusion, ... 398
120. On Female Gamesters, ... 402
121. On Female Undressing, ... 406
122. Sequel on Strada's Prolusion, ... 410
123. On Seducers of Innocence—Letter to one from a Mother, ... 414
124. Letters from a University Lion—on Horns—Burlesque Lyric—Visit to the Lion, ... 418
134. The Lion—how treated by the Town—Complaint of a Wife's Dress, ... 422
135. Best Way to bear Calumny, ... 426
136. Various Causes of Death—Country Bill of Mortality, 430
137. Advantages of illustrious Birth—how Contaminated—Pride of Mr. Ironside, ... 434
138. On Regard for Posterity, ... 438
139. History of Lions—Story of Androcles, ... 442
140. On Female Dress—Letter to Pope Clement on the Tucker, ... 446
152. Comparative Merit of the two Sexes, an Allegory, . 449
153. Pride not made for Man, ... 452
154. Lucifer's Account of a Masquerade, ... 457
155. Utility of Learning to the Female Sex, ... 462
156. History and Economy of Ants, ... 466
157. The same, concluded, ... 472
158. Proper Employment of Time; a Vision, ... 479
159. Story of Miss Betty, cured of her Vanity, . . . 484
160. Conjectures of concealed Meanings under the History of the Ants, ... 488
161. Proper Sense and Notion of Honour, ... 493
162. Humour of a Blunt Squire—Camplaisance—Story of Schacabac, ... 497

Hosted by Google

PAGE

163. Letter from an Insulted Chaplain—Poem by Sir Thomas More, ... 501
165. Miseries of Folly and Vice at the Head of a Family, 506
166. On Charity—The Guardian in search of the Philosopher's Stone, ... 509
167 Story of Helim and Abdallah, ... 513

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THE TATLER.

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INTRODUCTORY REMARKS.

The first number of the Tatler appeared on the 12th of April, 1709, and immediately attracted the attention of the town. "Hitherto," says Wycherly, writing to Pope on the 17th of May, "your miscellanies have run the gauntlet through all the coffee-houses, which are now entertained with a whimsical new newspaper, called the Tatler, which I suppose you have seen." The honor of the conception belongs to Steele; and Addison, who was upon the point of starting for Ireland, is said to have discovered the author by a criticism in the sixth number upon Virgil's use of Epithets. Soon after, he became a contributor himself, and continued to take an active part in it till it was suddenly stopped on the 2d of January, 1710, to make way for the Spectator. This was the first time that he had found himself free to follow the bent of his genius. None of his earlier works had been of a kind to call out his peculiar powers. In poetry he was never really at his ease, and his travels, as he had planned them, left him no scope for those humorous sketches or graceful disquisitions by which he is best known to posterity. But in the Tatler he was free to be grave or gay, to see visions, or throw his lessons into a dream, and without ever losing sight of a great moral end, amuse himself and his readers with a lively picture of the follies and caprices and wants of the age. His papers soon became the chief ornament of the work. "I fared," says Steele, "like a distressed Prince, who calls in a powerful neighbour to his aid; I was undone by my auxiliary; when I had once called him in, I could not subsist without dependence upon him."

Unfortunately he had not yet hit upon any way of distinguishing his own papers from those of other contributors. Many of them were written in a kind of partnership with Steele. In others he is supposed to have furnished the materials, leaving the labor of working them up to his friend. But by far the greater part were written out with all that care and attention which he loved to bestow upon his works. When Tickell prepared his edition he applied, by Addison's instructions, to Steele for a list of Addison's papers. And it is upon the authority of this list that his edition was formed. The list however was far from being complete. Addison

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had occasionally indulged in allusions which he did not care to have laid to his door; and sometimes, too, Steele, who was always in a hurry, forgot to distinguish his own papers from those of his friend. Thus, No. 18, which he ascribes to Addison in his preface, was omitted in the list which he gave to Tickell. Hurd, indeed, pretends that there was an immeasurable distance between the two writers, and in the papers which they wrote together, points you out with a confidence not unworthy of Warburton himself, the very spot in which one stopped and the other began. Nichols, however, with better judgment, sought for more positive testimony, and has succeeded, by means of tradition, contemporary records and internal evidence, in detecting the hand of Addison in several pieces which had always been attributed to Steele. A full account of the method which he followed in this process of restoration will be found in his edition of the Tatler. Subsequent editors have followed his example, and in most of the reprints of that work since the appearance of his edition several papers are assigned to Addison which are not admitted either by Tickell or Hurd.

Thus the second part of No. 18 is omitted by Tickell, though Steele in the preface to vol. iv. of the Tatler, clearly points to Addison as its author. In No. 24 the case is not so clear. Nichols refers to Tickell—but why was it omitted in Tickell's edition? or where else does he mention it? The internal evidence is not decisive, the manner having full as much of Steele as of Addison—even supposing that it were always possible to distinguish them. It should be observed, however, that Nichols generally cites the Baskerville edition as Tickell's—though it is, I believe, merely a reprint of the original edition of 1721.

For a fuller account of this subject I would refer to the Introduction to the American reprint of Nichols's edition of the Tatler, Guardian, and Spectator, which will be given as the complement of the present edition of Addison.

The notes marked N. are by Nichols—those with a star from the edition of the British Essayists, London, 1825, 3 vols. 8vo. Hurd's and those of the present editor are distinguished in the same way as in the other volumes of this edition.

Hurd says: "We now enter on those parts of Mr. Addison's prose-works, which have done him the greatest honour, and have placed him at the head of those, whom we call our polite writers. I know that many readers prefer Dr. Swift's prose to his:—but whatever other merit the Dean's writings may have (and they have, certainly, a great deal), I affirm it with confidence (because I have examined them both with care) that they are not comparable to Mr. Addison's, in the correctness, propriety, and elegance of expression.

"Mr. Addison possessed two talents, both of them very uncommon, which singularly qualified him to excel in the following essays: I mean an exquisite knowledge of the English tongue, in all its purity and delicacy

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and a vein of humour, which flowed naturally and abundantly from him on every subject; and which experience hath shown to be inimitable. But it is in the *former* respect only, that I shall criticise these papers; and I shall do it with severity, lest time, and the authority of his name (which, of course, must become sacred), should give a sanction even to his defects. If any man of genius should be so happy, as to equal all the excellencies of his prose, and to avoid the few blemishes, which may, haply, be found in it, he would be a perfect model of style, in this way of writing: but of such an one, it is enough to say at present (and I shall, surely, offend no good writer in saying it),

"'——— hunc nequeo monstrare, & sentio tantùm.'"

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THE TATLER.

No. 18. SATURDAY, MAY 21, 1709.

[The first part of this paper was written by Steele. Addison begins with the distress of news-writers if the negotiations for peace should prove successful.—G.]

—THERE is another sort of gentlemen whom I am much more concerned for, and that is the ingenious fraternity of which I have the honour to be an unworthy member; I mean the news-writers of Great Britain, whether post-men or post-boys,[a] or by what other name or title soever dignified or distinguished. The case of these gentlemen is, I think, more hard than that of the soldiers, considering that they have taken more towns, and fought more battles. They have been upon parties and skirmishes, when our armies have lain still; and given the general assault to many a place, when the besiegers were quiet in their trenches. They have made us masters of several strong towns many weeks before our generals could do it; and completed victories, when our greatest captains have been glad to come off with a drawn battle. Where prince Eugene has slain his thousands, Boyer[b] has slain his ten thousands. This gentleman can indeed be never enough commended for his courage and intrepidity during this

[a] 'The Post-boy' was a scandalous weekly paper, by Abel Roper; and 'The Flying-Post,' by George Ridpath, was just such another.—N.
[b] Abel Boyer, author of 'The Political State.'—N.

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whole war: he has laid about him with an inexpressible fury; and, like the offended Marius of ancient Rome, has made such havoc among his countrymen, as must be the work of two or three ages to repair. It must be confessed, the redoubted Mr. Buckley[a] has shed as much blood as the former; but I cannot forbear saying (and I hope it will not look like envy) that we regard our brother Buckley as a kind of *Drawcansir*, who spares neither friend nor foe; but generally kills as many of his own side as the enemy's. It is impossible for this ingenious sort of men to subsist after a peace: every one remembers the shifts they were driven to in the reign of king Charles the Second, when they could not furnish out a single paper of news, without lighting up a comet in Germany, or a fire in Moscow. There scarce appeared a letter without a paragraph on an earthquake Prodigies were grown so familiar, that they had lost their name, as a great poet of that age has it. I remember Mr. Dyer,[b] who is justly looked upon by all the fox-hunters in the nation as the greatest statesman our country has produced, was particularly famous for dealing in whales; insomuch, that in five months time (for I had the curiosity to examine his letters on that occasion) he brought three into the mouth of the river Thames, besides two porpoises and a sturgeon. The judicious and wary Mr. Ichabod Dawks[c] hath all along been the rival of this great writer, and got himself a reputation from plagues and famines; by which, in those days, he destroyed as great multitudes as he has lately done by the sword. In every dearth of news, Grand Cairo was sure to be unpeopled.

It being therefore visible, that our society will be greater

[a] Samuel Buckley, printer of 'The Gazette,' and also of 'The Daily Courant.'—N.

[b] 'Dyer's Letter;' a news-paper of that time, which, according to Mr Addison, was entitled to little credit.—N.

[c] Ichabod Dawks, another poor epistolary historian.—N.

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sufferers by the peace than the soldiery itself, insomuch that the Daily Courant is in danger of being broken, my friend Dyer of being reformed, and the very best of the whole band of being reduced to half-pay; might I presume, to offer any thing in the behalf of my distressed brethren, I would humbly move, that an appendix of proper apartments furnished with pen, ink, and paper, and other necessaries of life, should be added to the hospital of Chelsea, for the relief of such decayed news-writers as have served their country in the wars; and that, for their exercise, they should compile the annals of their brother veterans, who have been engaged in the same service, and are still obliged to do duty after the same manner.

I cannot be thought to speak this out of an eye to any private interest; for, as my chief scenes of action are coffee-houses, play-houses, and my own apartment, I am in no need of camps, fortifications, and fields of battle, to support me; I do not call for heroes and generals to my assistance. Though the officers are broken, and the armies disbanded, I shall still be safe, as long as there are men, or women, or politicians, or lovers, or poets, or nymphs, or swains, or cits, or courtiers, in being.

No. 20. THURSDAY, MAY 26, 1709.

[First part by Steele.—G.]

—THOUGH the theatre is now breaking, it is allowed still to sell animals there; therefore, if any lady or gentleman have occasion for a tame elephant, let them inquire of Mr. Pinkethman,[1] who has one to dispose of at a reasonable rate. The downfal of May-

[1] Chief of a company of strolling players—mentioned in Tatler. No 1.—G.

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Fair[1] has quite sunk the price of this noble creature, as well as of many other curiosities of nature. A tiger will sell almost as cheap as an ox; and I am credibly informed, a man may purchase a cat with three legs, for very near the value of one with four. I hear likewise, that there is a great desolation among the gentlemen and ladies who were the ornaments of the town, and used to shine in plumes and diadems; the heroes being most of them pressed, and the queens beating hemp. Mrs. Sarabrand, so famous for her ingenious puppet-show, has set up a shop in the Exchange, where she sells her little troop under the term of Jointed Babies. I could not but be solicitous to know of her, how she had disposed of that rake-hell Punch, whose lewd life and conversation had given so much scandal, and did not a little contribute to the ruin of the fair. She told me with a sigh, that despairing of ever reclaiming him, she would not offer to place him in a civil family, but got him in a post upon a stall in Wapping, where he may be seen from sun-rising to sun-setting, with a glass in one hand, and a pipe in the other, as sentry to a brandy shop. The great revolutions of this nature bring to my mind the distresses of the unfortunate Camilla,[2] who has had the ill luck to break before her voice, and to disappear at a time when her beauty was in the height of its bloom. This lady entered so thoroughly into the great characters she acted, that when she had finished her part, she could not think of retrenching her equipage, but would appear in her own lodgings with the same magnificence that she did upon the stage. This greatness of soul has reduced that unhappy princess to an involuntary retirement, where she now passes her time among the woods and for-

[1] A yearly fair, lasting from May 1 to 15, in Brookfield, Westminster, established under James II., and abolished in 1709, upon presentment as a nuisance by the grand jury of Westminster.—G.

[2] Mrs. Tofts—V. the sketch of her in Nichols's notes.—G.

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ests, thinking on the crowns and sceptres she has lost, and often humming over in her solitude,

> I was born of royal race,
> Yet must wander in disgrace, &c.

But for fear of being overheard, and her quality known,[a] she usually sings it in Italian;

> Nacqui al regno, nacqui al trono
> E pur sono
> Sventurata pastorella

Since I have touched upon this subject, I shall communicate to my reader part of a letter I have received from a friend at Amsterdam, where there is a very noble theatre; though the manner of furnishing it with actors is something peculiar to that place, and gives us occasion to admire both the politeness and frugality of the people.

"My friends have kept me here a week longer than ordinary to see one of their plays, which was performed last night with great applause. The actors are all of them tradesmen, who, after their day's work is over, earn about a guilder a night by personating kings and generals. The hero of the tragedy I saw, was a journeyman taylor, and his first minister of state a coffee-man. The empress made me think of Parthenope in the Rehearsal; for her mother keeps an ale-house in the suburbs of Amsterdam. When the tragedy was over, they entertained us with a short farce, in which the cobbler did his part to a miracle; but, upon inquiry, I found he had really been working at his own trade, and representing on the stage what he acted every day in his shop. The profits of the theatre maintain an hospital: for as here they do not think the profession of an actor the

[a] Easily expressed, but not exactly. Better: "*But for fear of being over-heard, and lest her quality should be known.*"

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only trade that a man ought to exercise, so they will not allow any body to grow rich on a profession that in their opinion so little conduces to the good of the commonwealth. If I am not mistaken, your playhouses in England have done the same thing; for, unless I am misinformed, the hospital at Dulledge was erected and endowed by Mr. Alleyn,[1] a player: and it is also said, a famous[2] she-tragedian has settled her estate, after her death, for the maintenance of decayed wits, who are to be taken in as soon as they grow dull, at whatever time of their life that shall happen.

No. 24.—SATURDAY, JUNE 4, 1709.

Quicquid agunt homines ———
——— nostri est farrago libelli.—Juv. Sat. i. 85, 86.

Whate'er men do, or say, or think, or dream,
Our motley paper seizes for it's theme.—P.

White's Chocolate-house, June 2.

In my paper of the twenty-eighth of the last month, I mentioned several characters which want explanation to the generality of readers: among others I spoke of a Pretty Fellow. I have received a kind admonition in a letter, to take care that I do not omit to show also what is meant by a Very Pretty Fellow, which is to be allowed as a character by itself, and a person exalted above the other by a peculiar sprightliness; as one who, by a distinguishing vigour, outstrips his companions, and has thereby deserved and obtained a particular appellation or nickname of familiarity. Some have this distinction from the fair-sex, who are so generous as to take into their protection such as

[1] Edward Alleyn—V. Nichols.—G.
[2] Mrs. Anne Bracegirdle—V. Nichols's note.—G.

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are laughed at by the men, and place them for that reason in degrees of favour.

The chief of this sort is colonel Brunett, who is a man of fashion, because he will be so; and practises a very janty way of behaviour, because he is too careless to know when he offends, and too sanguine to be mortified if he did know it. Thus the colonel has met with a town ready to receive him, and cannot possibly see why he should not make use of their favour, and set himself in the first degree of conversation. Therefore he is very successfully loud among the wits, and familiar among the ladies, and dissolute among the rakes. Thus he is admitted in one place because he is so in another; and every man treats Brunett well, not out of his particular esteem for him, but in respect to the opinion of others. It is to me a solid pleasure to see the world thus mistaken on the good-natured side; for it is ten to one but the colonel mounts into a general officer, marries a fine lady, and is master of a good estate, before they come to explain upon him. What gives most delight to me in this observation is, that all this arises from pure nature, and the colonel can account for his success no more than those by whom he succeeds. For these causes and considerations, I pronounce him a true woman's man, and in the first degree 'A very Pretty Fellow.'

The next to a man of this universal genius is one who is peculiarly formed for the service of the ladies, and his merit chiefly is to be of no consequence. I am indeed a little in doubt, whether he ought not rather to be called a very Happy, than a very Pretty Fellow? for he is admitted at all hours: all he says or does, which would offend in another, are passed over in him; and all actions and speeches which please, doubly please if they come from him: no one wonders or takes notice when he is wrong; but all admire him when he is in the right.—By the way, it is fit to remark, that there are people of better sense than

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these, who endeavour at this character; but they are out of nature; and though, with some industry, they get the characters of fools, they cannot arrive to be *very*, seldom to be merely 'Pretty Fellows.' But, where nature has formed a person for this station amongst men, he is gifted with a peculiar genius for success, and his very errors and absurdities contribute to it; this felicity attending him to his life's end: for it being in a manner necessary that he should be of no consequence, he is as well in old age as youth; and I know a man, whose son has been some years a 'Pretty Fellow,' who is himself at this hour a very Pretty Fellow.

One must move tenderly in this place, for we are now in the ladies' lodgings, and speaking of such as are supported by their influence and favour; against which there is not, neither ought there to be, any dispute or observation. But when we come into more free air, one may talk a little more at large.

Give me leave then to mention three, whom I do not doubt but we shall see make considerable figures; and these are such as for their Bacchanalian performances must be admitted into this order. They are three brothers lately landed from Holland; as yet, indeed, they have not made their public entry, but lodge and converse at Wapping. They have merited already on the water-side particular titles: the first is called Hogshead; the second, Culverin;[1] and the third, Musquet. This fraternity is preparing for our end of the town by their ability in the exercises of Bacchus, and measure their time and merit by liquid weight, and power of drinking. Hogshead is a prettier Fellow than Culverin, by two quarts; and Culverin than Musquet, by a full pint. It is to be feared Hogshead is so often too full, and Culverin overloaded, that Musquet will be the only lasting Very Pretty Fellow of the three.

[1] Three men of distinction—supposed to be noblemen.—V. Nichols.—G.

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A third sort of this denomination is such as, by very daring adventures in love, have purchased to themselves renown and new names; as Jo Carry, for his excessive strength and vigour; Tom Drybones, for his generous loss of youth and health; and Cancrum, for his meritorious rottenness.

These great and leading spirits are proposed to all such of our British youth as would arrive at perfection in these different kinds; and if their parts and accomplishments were well imitated, it is not doubted but that our nation would soon excel all others in wit and arts, as they already do in arms.

N. B. The gentleman who stole Betty Pepin[a] may own it for he is allowed to be 'A very Pretty Fellow.'

But we must proceed to the explanation of other terms in our writings.

To know what a Toast is in the country gives as much perplexity as she herself does in town: and indeed the learned differ very much upon the original of this word, and the acceptation of it among the moderns. However, it is by all agreed to have a joyous and cheerful import. A toast in a cold morning, heightened by nutmeg, and sweetened with sugar, has for many ages been given to our rural dispensers of justice, before they entered upon causes, and has been of great and politic use to take off the severity of their sentences; but has indeed been remarkable for one ill effect, that it inclines those who use it immoderately to speak Latin, to the admiration rather than information of an audience. This application of a toast makes it very obvious that the word may, without a metaphor, be understood as an apt name for a thing which raises us in the most sovereign degree. But many of the wits of the last age will assert that the word, in its present sense, was known among them

[a] The kept mistress of a knight of the shire near Brentford, who squandered his estate on women, and in contest d elections.—N.

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in their youth, and had its rise from an accident at the town of Bath, in the reign of king Charles the Second.

It happened that, on a public day, a celebrated beauty of those times was in the Cross Bath, and one of the crowd of her admirers took a glass of the water in which the fair one stood, and drank her health to the company. There was in the place a gay fellow half fuddled, who offered to jump in, and swore, though he liked not the liquor, he would have the toast. He was opposed in his resolution; yet this whim gave foundation to the present honour which is done to the lady we mention in our liquors, who has ever since been called a Toast.

Though this institution had so trivial a beginning, it is now elevated into a formal order; and that happy virgin, who is received and drunk to at their meetings, has no more to do in this life, but to judge and accept of the first good offer. The manner of her inauguration is much like that of the choice of a doge in Venice: it is performed by balloting; and when she is so chosen, she reigns indisputably for that ensuing year; but must be elected a-new to prolong her empire a moment beyond it. When she is regularly chosen, her name is written with a diamond on a drinking-glass.[a] The hieroglyphic of the diamond is to show her, that her value is imaginary; and that of the glass to acquaint her, that her condition is frail, and depends on the hand which holds her. This wise design admonishes her, neither to over-rate or depreciate her charms; as well considering and applying, that it is perfectly according to the humour and taste of the company, whether the toast is eaten, or left as an offal.

[a] It was the fashion of the time, to inscribe verses thus to the reigning beauties. Several of these sprightly productions, 'on the toasting-glasses of the Kit-cat Club,' by the Lords Halifax, Wharton, Lansdowne, and Carbury, by Mr. Maynwaring, and other poetical members of that ingenious society, may be seen in Nichols's 'Select Collection of Miscellany Poems,' vol. v. pp. 168, 178, 176, [and for a specimen of Addison's taste in this line, vol. i. p. 214. The present Edition.—G.]

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The foremost of the whole rank of toasts, and the most indisputed in their present empire, are Mrs. Gatty and Mrs. Frontlet: the first an agreeable, the second an awful beauty. These ladies are perfect friends, out of a knowledge, that their perfections are too different to stand in competition. He that likes Gatty can have no relish for so solemn a creature as Frontlet; and an admirer of Frontlet will call Gatty a maypole girl. Gatty for ever smiles upon you; and Frontlet disdains to see you smile. Gatty's love is a shining quick flame; Frontlet's, a slow wasting fire. Gatty likes the man that diverts her; Frontlet, him who adores her. Gatty always improves the soil in which she travels; Frontlet lays waste the country. Gatty does not only smile, but laughs at her lover; Frontlet not only looks serious, but frowns at him. All the men of wit (and coxcombs their followers) are professed servants of Gatty: the politicians and pretenders give solemn worship to Frontlet. Their reign will be best judged of by its duration. Frontlet will never be chosen more; and Gatty is a toast for life.

No. 42. SATURDAY, JULY 16. 1709.

——— Celebrare domestica facta.

[The first part of this paper was written by Steele.]

—This is to give notice, that a magnificent palace, with great variety of gardens, statues, and water-works, may be bought cheap in Drury-Lane,[1] where there are likewise several castles to be disposed of, very delightfully situated; as also groves, woods, forests, fountains, and country seats, with very pleasant prospects on all sides of them; being the moveables of Christopher

[1] Drury-Lane theatre had been closed by an order of the Lord Chamberlain.—G.

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Rich Esq., who is breaking up house-keeping, and has many curious pieces of furniture to dispose of, which may be seen between the hours of six and ten in the evening.

THE INVENTORY.

Spirits of right Nants brandy, for lambent flames and apparitions.

Three bottles and a half of lightning.

One shower of snow in the whitest French paper.

Two showers of a browner sort.

A sea, consisting of a dozen large waves, the tenth[1] bigger than ordinary, and a little damaged.

A dozen and a half of clouds, trimmed with black, and well conditioned.

A rainbow, a little faded.

A set of clouds after the French mode, streaked with lightning, and furbelowed.

A new-moon, something decayed.

A pint of the finest Spanish wash, being all that is left of two hogsheads sent over last winter.

A coach very finely gilt, and little used, with a pair of dragons, to be sold cheap.

A setting sun, a pennyworth.

An imperial mantle, made for Cyrus the great, and worn by Julius Cæsar, Bajazet, King Harry the Eighth, and Signior Valentini.

A basket-hilt sword, very convenient to carry milk in.

Roxana's night gown.

Othello's handkerchief.

The imperial robes of Xerxes, never worn but once.

[1] Tenth wave, "Fluctus decumanus," according to the Latin poets, the argest and most dangerous.—G.

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A wild boar, killed by Mrs. Tofts and Dioclesian.

A serpent to sting Cleopatra.

A mustard bowl to make thunder with.

Another of a bigger sort, by Mr. D——is's directions, little used.[4]

Six elbow chairs, very expert in country dances, with six flower-pots for their partners.

The whiskers of a Turkish bassa.

The complexion of a murderer in a bandbox; consisting of a large piece of burnt cork, and a coal-black peruke.

A suit of clothes for a ghost, viz. a bloody shirt, a doublet curiously pinked, and a coat with three great eyelet-holes upon the breast.

A bale of red Spanish wool.

Modern plots, commonly known by the name of trap-doors, ladders of ropes, vizard masques, and tables with broad carpets over them.

Three oak cudgels, with one of crab-tree; all bought for the use of Mr. Pinkethman.

Materials for dancing; as masques, castanets, and a ladder of ten rounds.

Aurengzebe's scymitar, made by Will. Brown in Piccadilly

A plume of feathers, never used but by Oedipus and the Earl of Essex.

There are also swords, halberts, sheep-hooks, cardinal hats, turbans, drums, gallipots, a gibbet, a cradle, a rack, a cart-wheel, an altar, a helmet, a back-piece, a breast-plate, a bell, a tub, and a jointed baby.

[1] Dennis—of whom Pope says,

"And all the mighty mad in Dennis rage"—DUNCIAD, b. I. v. 104.

had just invented his new method of making thunder! v. also Nichols ad loc.—G.

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These are the hard shifts we intelligencers are forced to; therefore our readers ought to excuse us, if a westerly wind blowing for a fortnight together, generally fills every paper with an order of battle; when we show our martial skill in each line, and according to the space we have to fill, we range our men in squadrons and battalions, or draw out company by company, and troop by troop; ever observing, that no muster is to be made, but when the wind is in a cross point, which often happens at the end of a campaign, when half the men are deserted or killed. The Courant is sometimes ten deep, his ranks close: the Post-boy is generally in files, for greater exactness: and the Post-man comes down upon you rather after the Turkish way, sword in hand, pell-mell, without form or discipline; but sure to bring men enough into the field; and wherever they are raised, never to lose a battle for want of numbers.[a]

No. 75. SATURDAY, OCTOBER 1, 1709.

From my own Apartment, September 20.

[b] I AM called off from public dissertations by a domestic affair of great importance, which is no less than the disposal of my sister Jenny for life. The girl is a girl of great merit, and pleasing conversation; but I being born of my father's first wife, and she of his third, she converses with me rather like a daughter than a sister. I have indeed told her, that if she kept her honour, and behaved herself in such a manner as became the Bickerstaffs, I would get her an agreeable man for her husband; which was a promise I made her after reading a passage in Pli-

[a] Of this paper, the inventory only, as I take it, is Mr. Addison's [Why?—G.]

[b] The opening of this paper, to—"*our own family in this particular*"—is Sir Richard Steele's. Mr. Addison's and is only to be traced in the *genealogy*. [Hurd, by conjecture.—G.]

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ny's Epistles. That polite author had been employed to find out a consort for his friend's daughter, and gives the following character of the man he had pitched upon.

Aciliano plurimum vigoris et industriæ quanquam in maxima verecundia: est illi facies liberalis, multo sanguine, multo rubore, suffusa: est ingenua totius corporis pulchritudo, et quidam senatorius decor, quæ ego nequaquam arbitror negligenda; debet enim hoc castitati puellarum quasi præmium dari.[1]

"Acillanus is a man of extraordinary vigour and industry, accompanied with the greatest modesty. He has very much of the gentleman, with a lively colour, and flush of health in his aspect. His whole person is finely turned, and speaks him a man of quality: which are qualifications that, I think, ought by no means to be overlooked, and should be bestowed on a daughter as the reward of her chastity."

A woman that will give herself liberties, need not put her parents to so much trouble; for if she does not possess these ornaments[a] in a husband, she can supply herself elsewhere. But this is not the case of my sister Jenny, who, I may say without vanity, is as unspotted a spinster as any in Great Britain. I shall take this occasion to recommend the conduct of our own family in this particular.[b]

We have in the genealogy of our house, the descriptions and pictures of our ancestors from the time of King Arthur; in whose days there was one of my own name, a knight of his round table,

1 Plinii. See Epistolæ, L. 1. ep. xiv. (Nichols).—G.

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[a] *These ornaments.* "*Advantages*" had been better.

[b] *In this particular.* In what particular? in that of Jenny's *chastity.*—But there is not a word on the subject, in what follows. I take for granted that, in Sir Richard Steele's draught of this paper, a paragraph was here inserted, to shew the care of the Bickerstaffs, in providing for the honour of the female part of their family; which, not being to Mr. Addison's mind, was struck out, to make room for this pleasant account of their genealogy. But when this was done, it was forgotten to make the requisite change in the introduction.

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and known by the name of Sir Isaac Bickerstaff. He was low of stature, and of a very swarthy complexion, not unlike a Portuguese Jew. But he was more prudent than men of that height usually are, and would often communicate to his friends his design of lengthening and whitening his posterity. His eldest son Ralph (for that was his name) was for this reason married to a lady who had little else to recommend her, but that she was very tall and fair. The issue of this match, with the help of his shoes, made a tolerable figure in the next age; though the complexion of the family was obscure 'till the fourth generation from that marriage. From which time, till the reign of William the Conqueror, the females of our house were famous for their needlework and fine skins. In the male line there happened an unlucky accident in the reign of Richard the Third, the eldest son of Philip, then chief of the family, being born with an hump-back and very high nose. This was the more astonishing, because none of his forefathers ever had such a blemish; nor indeed was there any in the neighbourhood of that make except the butler, who was noted for round shoulders, and a Roman nose; what made the nose the less excusable, was the remarkable smallness of his eyes.

These several defects were mended by succeeding matches; the eyes were opened in the next generation, and the hump fell in a century and a half; but the greatest difficulty was how to reduce the nose; which I do not find was accomplished till about the middle of Henry the Seventh's reign, or rather the beginning of that of Henry the Eighth.[1]

But while our ancestors were thus taken up in cultivating the eyes and nose, the face of the Bickerstaffs fell down insensibly into the chin; which was not taken notice of (their thoughts

[1] V. Nichols's note.—G.

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being so much employed upon the more noble features) till it became almost too long to be remedied.

But length of time, and successive care in our alliances, have cured this also, and reduced our faces into that tolerable oval which we enjoy at present. I would not be tedious in this discourse, but cannot but observe, that our race suffered very much about three hundred years ago, by the marriage of one of her heiresses with an eminent courtier, who gave us spindle shanks, and cramps in our bones, insomuch that we did not recover our health and legs till Sir Walter Bickerstaff married Maud the milk-maid, of whom the then Garter king at arms (a facetious person) said pleasantly enough, that she had spoiled our blood, but mended our constitutions.

After this account of the effect our prudent choice of matches has had upon our persons and features, I cannot but observe, that there are daily instances of as great changes made by marriage upon men's minds and humours. One might wear any passion out of a family by culture, as skilful gardeners blot a colour out of a tulip that hurts its beauty. One might produce an affable temper out of a shrew, by grafting the mild upon the choleric; or raise a jackpudding from a prude, by inoculating mirth and melancholy.[a] It is for want of care in the disposing of our children, with regard to our bodies and minds, that we go into an house and see such different complexions and humours in the same race and family. But to me it is as plain as a pike-staff, from what mixture it is, that this daughter silently lowers, the other steals a kind look at you, a third is exactly well behaved, a fourth a splenetic, and a fifth a coquette.

In this disposal of my sister, I have chosen, with an eye to her being a wit, and provided, that the bridegroom be a man of a

[a] The rest of this paper by Sir Richard Steele. [So says Hurd by conjecture.—G.]

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sound and excellent judgment, who will seldom mind what she says when she begins to harangue: for Jenny's only imperfection is an admiration of her parts, which inclines her to be a little, but a very little, sluttish; and you are ever to remark, that we are apt to cultivate most, and bring into observation, what we think most excellent in ourselves, or most capable of improvement. Thus my sister, instead of consulting her glass and her toilet for an hour and an half after her private devotion, sits with her nose full of snuff, and a man's nightcap on her head, reading plays and romances. Her wit she thinks her distinction; therefore knows nothing of the skill of dress, or making her person agreeable. It would make you laugh, to see me often with my spectacles on lacing her stays; for she is so very a wit, that she understands no ordinary thing in the world.

For this reason I have disposed of her to a man of business, who will soon let her see, that to be well dressed, in good humour, and cheerful in the command of her family, are the arts and sciences of female life.[1] I could have bestowed her upon a fine gentleman, who extremely admired her wit, and would have given her a coach and six; but I found it absolutely necessary to cross the strain;[2] for had they met, they had eternally been rivals in discourse, and in continual contention for the superiority of understanding, and brought forth critics, pedants, or pretty good poets.

As it is, I expect an offspring fit for the habitation of city, town, or country; creatures that are docile and tractable in whatever we put them to.

To convince men of the necessity of taking this method, let

[1] This standard of female excellence which would hardly pass good for our day, is even lower than Swift's. V. 'Letter to a very young lady on her marriage.'—SWIFT'S WORKS.—G.

[2] *Strain*—obsolete in this sense.—G.

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any one, even below the skill of an astrologer, behold the turn of faces he meets as soon as he passes Cheapside conduit, and you see a deep attention and a certain unthinking sharpness in every countenance. They look attentive, but their thoughts are engaged on mean purposes. To me it is very apparent when I see a citizen pass by, whether his head is upon woollen, silks, iron, sugar, indigo, or stocks. Now this trace of thought appears or lies hid in the race for two or three generations.

I know at this time a person of a vast estate, who is the immediate descendant of a fine gentleman, but the great-grandson of a broker, in whom his ancestor is now revived. He is a very honest gentleman in his principles, but cannot for his blood talk fairly: he is heartily sorry for it; but he cheats by constitution, and over-reaches by instinct.

The happiness of the man who marries my sister will be, that he has no faults to correct in her but her own, a little bias of fancy, or particularity of manners, which grew in herself, and can be amended by her. From such an untainted couple, we can hope to have our family rise to its ancient splendour of face, air, countenance, manner, and shape, without discovering the product of ten nations in one house. Obadiah Greenhat says, he never comes into any company in England, but he distinguishes the different nations of which we are composed: there is scarce such a living creature as a true Briton. We sit down indeed all friends, acquaintance, and neighbours; but after two bottles, you see a Dane start up and swear, 'The kingdom is his own.' A Saxon drinks up the whole quart, and swears, 'He will dispute that with him.' A Norman tells them both, 'He will assert his liberty;' And a Welshman cries, 'They are all foreigners, and intruders of yesterday,' and beats them out of the room. Such accidents happen frequently among neighbours' children, and cousin-germans. For which reason, I say, study your race, or

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the soil of your family will dwindle into cits or 'squires, or run up into wits or madmen.

Sir Richard Steele assisted in this paper.[a] T.

No. 81. SATURDAY, OCTOBER 15, 1709.

[Part of this paper was once supposed to have been written by Swift. V. NICHOLS AD LOC.—G.]

Hic manus ob patriam pugnando vulnera passi,
Quique pii Vates et Phæbo digna locuti,
Inventas aut qui vitam excoluere per artes,
Quique sui memores alios fecere merendo.—VIRG.

From my own Apartment, October 14.

THERE are two kinds of immortality; that which the soul really enjoys after this life, and that imaginary existence by which men live in their fame and reputation. The best and greatest actions have proceeded from the prospect of the one or the other of these; but my design is to treat only of those who have chiefly proposed to themselves the latter as the principal reward of their labours. It was for this reason that I excluded from my tables of fame all the great founders and votaries of religion; and it is for this reason also, that I am more than ordinarily anxious to do justice to the persons of whom I am now

[a] It is an absurd practice for two men of wit, let their talents be what they will, to write in concert. The effect, at best, can be only the production of a motley, discordant piece, though the contributions of each, taken separately, be ever so excellent. But when two such writers as Mr. A. and Sir R. Steele, join in composing one of these papers, the misalliance is not only great, but the contrast ridiculous.

[Hurd, like Macaulay, Miss Aikin, and too many others is very unjust towards Steele: who, though inferior to Addison, was a writer of great merit, and it is not always easy to distinguish his papers in the Tatler from those of his friend. Gibbon took a different view of this 'writing in concert,' which Colman and Thornton carried out fully in the Connoisseur. V. GIBBON'S MEMOIRS, p. 86.—G.]

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going to speak; for since fame was the only end of all their enterprises and studies, a man cannot be too scrupulous in allotting them their due proportion of it. It was this consideration which made me call the whole body of the learned to my assistance, to many of whom I must own my obligations for the catalogues of illustrious persons which they have sent me in upon this occasion. I yesterday employed the whole afternoon in comparing them with each other; which made so strong an impression upon my imagination, that they broke my sleep for the first part of the following night, and at length threw me into a very agreeable vision, which I shall beg leave to describe in all its particulars.

I dreamed that I was conveyed into a wide and boundless plain, that was covered[a] with prodigious multitudes of people, which no man could number. In the midst of it there stood a mountain, with its head above the clouds. The sides were extremely steep, and of such a particular structure, that no creature, which was not made in an human figure, could possibly ascend it. On a sudden there was heard from the top of it a sound like that of a trumpet; but so exceeding sweet and harmonious, that it filled the hearts of those who heard it with raptures, and gave such high and delightful sensations, as seemed to animate and raise human nature above itself. This made me very much amazed to find so very few in that innumerable multitude, who had ears fine enough to hear or relish this music with pleasure: but my wonder abated, when, upon looking round me, I saw most of them attentive to three Sirens clothed like goddesses, and distinguished by the names of Sloth, Ignorance, and Pleasure. They were seated on three rocks, amidst a beautiful variety of groves, meadows, and rivulets, that lay on the borders of the mountain. While the base and groveling multitude of different

[a] *Plain, that was covered.* Better say, "*plain covered*"—to avoid the double relative—"*that* was covered"—*which* no man could number."

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nations, ranks and ages, were listening to these delusive deities, those of a more erect aspect and exalted spirit separated themselves from the rest, and marched in great bodies towards the mountain; from[a] whence they heard the sound, which still grew sweeter the more they listened to it.

On a sudden, methought this select band sprang forward, with a resolution to climb the ascent, and follow the call of that heavenly music. Every one took something with him that he thought might be of assistance to him in his march. Several had their swords drawn, some carried rolls of paper in their hands, some had compasses, others quadrants, others telescopes, and others pencils; some had laurels on their heads, and others buskins on their legs: in short, there was scarce any instrument of a mechanic art or liberal science, which was not made use of on this occasion. My good dæmon, who stood at my right hand during the course of this whole vision, observing in me a burning desire to join that glorious company, told me, he highly approved that generous ardour with which I seemed transported; but, at the same time, advised me to cover my face with a mask all the while I was to labour on the ascent. I took his counsel without inquiring into his reasons. The whole body now broke into different parties, and began to climb the precipice by ten thousand different paths. Several got into little alleys, which did not reach far up the hill, before they ended and led no further: and I observed that most of the artisans, which considerably diminished our number, fell into these paths.

We left another considerable body of adventurers behind us, who thought they had discovered by-ways up the hill, which proved so very intricate and perplexed, that, after having advanced in them a little, they were quite lost among the several

[a] *From*, is redundant, and had better been omitted.

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turns and windings; and though they were as active as any in their motions, they made but little progress in the ascent. These as my guide informed me, were men of subtle tempers, and puzzled politics, who would supply the place of real wisdom with cunning and artifice. Among those who were far advanced in their way, there were some that by one false step fell backward, and lost more ground in a moment, than they had gained for many hours, or could be ever able to recover.[a] We were now advanced very high, and observed, that all the different paths which ran about the sides of the mountain, began to meet in two great roads, which insensibly gathered the whole multitude of travellers into two great bodies. At a little distance from the entrance of each road, there stood an hideous phantom, that opposed our further passage. One of these apparitions had his right hand filled with darts, which he brandished in the face of all who came up that way. Crowds ran back at the appearance of it, and cried out, Death. The spectre that guarded the other road, was Envy: she was not armed with weapons of destruction like the former; but by dreadful hissings, noises of reproach and a horrid distracted laughter, she appeared more frightful than death itself, insomuch, that abundance of our company were discouraged from passing any further, and some appeared ashamed of having come so far. As for myself, I must confess my heart shrunk within me at the sight of these ghastly appearances: but on a sudden, the voice of the trumpet came more full upon us, so that we felt a new resolution reviving in us; and in proportion as this resolution grew, the terrors before us seemed to vanish. Most of the company who had swords in their hands, marched on with great spirit, and an air of defiance, up the road that was commanded by Death; while others, who

[a] i. e. *Were able to be ever able.* It should have been, "*or could afterwards recover.*"

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had thought and contemplation in their looks, went forward in a more composed manner up the road possessed by Envy. The way above these apparitions grew smooth and uniform, and was so delightful, that the travellers went on with pleasure, and in a little time arrived at the top of the mountain. They here began to breathe[a] a delicious kind of æther, and saw all the fields about them covered with a kind of purple light, that made them reflect with satisfaction on their past toils, and diffused a secret joy through the whole assembly, which shewed itself in every look and feature. In the midst of these happy fields, there stood a palace of a very glorious structure; it had four great folding doors, that faced the four several quarters of the world. On the top of it was enthroned the goddess of the mountain, who smiled upon her votaries, and sounded the silver trumpet which had called them up, and cheered them in their passage to her palace. They had now formed themselves into several divisions, a band of historians taking their stations at each door,[b] according to the persons whom they were to introduce.

On a sudden the trumpet, which had hitherto sounded only a march, or a point of war, now swelled all its notes into triumph and exultation: the whole fabric shook, and the doors flew open. The first who stepped forward, was a beautiful and blooming hero, and as I heard by the murmurs round me, Alexander the Great. He was conducted by a crowd of historians. The person who immediately walked before him, was remarkable for an

[a] "*They here began to breathe*"—to "*look and feature*" Two or three little blemishes, which the reader will observe in this sentence, may be removed by reading thus:—"They here began to breathe a delicious kind of æther, and saw all the fields about them covered with a [*kind of*] purple light, that made them reflect with satisfaction on their past toils, and diffused a secret joy through the whole assembly [*which shewed itself in every look and feature*]—Omitting what is contained between the crotchets, for obvious reasons.

[b] Negligently expressed. Better in some such way as this:—"*a band of historians, whose office it was to introduce their respective worthies, taking their stations at each door.*"

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embroidered garment, who not being well acquainted with the place, was conducting him to an apartment appointed for the reception of fabulous heroes. The name of this false guide was Quintus Curtius. But Arrian and Plutarch, who knew better the avenues of this palace, conducted him into the great hall, and placed him at the upper end of the first table. My good dæmon, that I might see the whole ceremony, conveyed me to a corner of this room, where I might perceive all that passed, without being seen myself. The next who entered was a charming virgin, leading in a venerable old man that was blind. Under her left arm she bore a harp, and on her head a garland. Alexander, who was very well acquainted with Homer, stood up at his entrance and placed him on his right hand. The virgin, who it seems was one of the nine sisters that attended on the goddess of Fame, smiled with an ineffable grace at their meeting, and retired.

Julius Cæsar was now coming forward; and though most of the historians offered their service to introduce him, he left them at the door, and would have no conductor but himself.

The next who advanced, was a man of a homely but cheerful aspect, and attended by persons of greater figure than any that appeared on this occasion. Plato was on his right-hand, and Xenophon on his left. He bowed to Homer, and sat down by him. It was expected that Plato would himself have taken a place next to his master Socrates; but, on a sudden, there was heard a great clamour of disputants at the door, who appeared with Aristotle at the head of them. That philosopher, with some rudeness, but great strength of reason, convinced the whole table, that a title to the fifth place was his due, and took it accordingly.

He had scarce sat down, when the same beautiful virgin that had introduced Homer brought in another, who hung back at the

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entrance, and would have excused himself, had not his modesty been overcome by the invitation of all who sat at the table. His guide and behaviour made me easily conclude it was Virgil. Cicero next appeared, and took his place. He had inquired at the door for Lucceius to introduce him; but not finding him there, he contented himself with the attendance of many other writers, who all (except Sallust) appeared highly pleased with the office.

We waited some time in expectation of the next worthy, who came in with a great retinue of historians, whose names I could not learn, most of them being natives of Carthage. The person thus conducted, who was Hannibal, seemed much disturbed, and could not forbear complaining to the board of the affronts he had met with among the Roman historians, who attempted, says he, to carry me into the subterraneous apartment; and, perhaps, would have done it, had it not been for the impartiality of this gentleman, pointing to Polybius, who was the only person, except my own countrymen, that was willing to conduct me hither.

The Carthaginian took his seat, and Pompey entered with great dignity in his own person, and preceded [a] by several historians. Lucan the poet was at the head of them, who, observing Homer and Virgil at the table, was going to sit down himself, had not the latter whispered him, That whatever pretence he might otherwise have had, he forfeited his claim to it, by coming in as one of the historians. Lucan was so exasperated with the repulse, that he muttered something to himself, and was heard to say, That since he could not have a seat among them himself, he would bring in one, who alone had more merit than their whole assembly: upon which he went to the door, and brought in Cato of Utica. That great man approached the company with

[a] *And preceded.* Omit "*and*," or, insert "*was*" before "*preceded*"

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such an air, that[a] showed he contemned the honour which he laid a claim to. Observing the seat opposite to Cæsar was vacant, he took possession of it; and spoke two or three smart sentences upon the nature of precedency, which according to him, consisted not in place but in intrinsic merit; to which he added, That the most virtuous man, wherever he was seated, was always at the upper end of the table. Socrates, who had a great spirit of raillery with his wisdom, could not forbear smiling at a virtue which took so little pains to make itself agreeable. Cicero took the occasion to make a long discourse in praise of Cato, which he uttered with much vehemence. Cæsar answered with a great deal of seeming temper; but, as I stood at a great distance from them, I was not able to hear one word of what they said.[b] But I could not forbear taking notice, that in all the discourse which passed at the table, a word or a nod from Homer decided the controversy.

After a short pause, Augustus appeared looking round him with a serene and affable countenance upon all the writers of his age, who strove among themselves which of them should show him the greatest marks of gratitude and respect. Virgil rose from the table to meet him; and though he[c] was an acceptable guest to all, he appeared more such to the learned, than the military worthies. The next man astonished the whole table with his appearance; he was slow, solemn, and silent in his behaviour, and wore a raiment curiously wrought with hieroglyphics. As he came into the middle of the room, he threw back the skirt of it, and discovered a golden thigh. Socrates, at the sight of it, declared against keeping company with any who were not made of flesh and blood; and therefore desired Diogenes the Laertian to

[a] *That.* It should be "*as.*"

[b] Alluding to the two famous pieces, entitled, "*Cato,*" and, "*Anti-Cato,*" which have not come down to us.

[c] *Though he, i. e.* Augustus. To avoid the ambiguity, read, "*and though this great emperor was.*"

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lead him to the apartment allotted for fabulous heroes, and worthies of dubious existence. At his going out, he told them, that they did not know whom they dismissed; that he was now Pythagoras, the first of philosophers, and that formerly he had been a very brave man at the siege of Troy. That may be very true, said Socrates; but you forget that you have likewise been a very great harlot in your time. This exclusion made way for Archimedes, who came forward with a scheme of mathematical figures in his hand; among which, I observed a cone or cylinder.

Seeing this table full, I desired my guide for variety to lead me to the fabulous apartment,[a] the roof of which was painted with gorgons, chimeras, and centaurs, with many other emblematical figures, which I wanted both time and skill to unriddle. The first table was almost full. At the upper end sat Hercules, leaning an arm upon his club.[b] On his right hand were Achilles and Ulysses, and between them Æneas. On his left were Hector, Theseus, and Jason. The lower end had Orpheus, Æsop, Phalaris, and Musæus. The ushers seemed at a loss for a twelfth man, when methought, to my great joy and surprise, I heard some at the lower end of the table mention Isaac Bickerstaff; but those of the upper end received it with disdain, and said, if they must have a British worthy, they would have Robin Hood.

"While I was transported with the honour that was done me, and burning with envy against my competitor, I was awakened by the noise of the cannon, which were then fired for the taking of Mons.[1] I should have been very much troubled at

[1] By the allies, and almost the only important consequence of the victory of Malplaquet.—G.

[a] *Fabulous apartment, the roof of which, &c.*, read and point thus: 'Fabulous apartment. The roof of it was," &c.

[b] To *lean, rest, &c.* are neutral, not transitive verbs. It should be "leaning *with* an arm upon his club," or rather, "leaning upon his club."

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being thrown out of so pleasing a vision on any other occasion; but thought it an agreeable change to have my thoughts diverted from the greatest among the dead and fabulous heroes to the most famous among the real and the living." [a]

[a] *This last paragraph was written by Sir R. Steele.* T

No. 86. THURSDAY, OCTOBER 27, 1709.

From my own Apartment, October 25.

When I came home last night, my servant delivered me the following letter:

Octob. 24.

"SIR,—I have orders from Sir Harry Quickset, of Staffordshire, Bart. to acquaint you, that his honour Sir Harry himself, Sir Giles Wheelbarrow, Knt., Thomas Rentfree, Esq. justice of the *quorum*, Andrew Windmill, Esq. and Mr. Nicholas Doubt of the Inner Temple, Sir Harry's grandson, will wait upon you at the hour of nine to-morrow morning, being Tuesday the 25th of October, upon business, which Sir Harry will impart to you by word of mouth. I thought it proper to acquaint you beforehand so many persons of quality came, that you might not be surprised therewith. Which concludes, though by many years absence since I saw you at Stafford, unknown,

"SIR, your most humble servant,

"JOHN THRIFTY."

I received this message with less surprise than I believe Mr. Thrifty imagined; for I knew the good company too well to feel any palpitations at their approach: but I was in very great con-

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cern how I should adjust the ceremonial, and demean myself to all these great men, who perhaps had not seen any thing above themselves for these twenty years last past. I am sure that is the case of Sir Harry. Besides which, I was sensible that there was a great point in adjusting my behaviour to the simple 'Squire so as to give him satisfaction, and not disoblige the justice of the *quorum*.

The hour of nine was come this morning, and I had no sooner set chairs (by the steward's letter) and fixed my tea equipage, but I heard a knock at my door, which was opened, but no one entered; after which followed a long silence, which was broke at last by, 'Sir, I beg your pardon; I think I know better:' and another voice, 'Nay, good Sir Giles——.' I looked out from my window, and saw the good company all with their hats off, and arms spread, offering the door to each other. After many offers, they entered with much solemnity, in the order Mr. Thrifty was so kind as to name them to me. But they are now got to my chamber door, and I saw my old friend Sir Harry enter. I met him with all the respect due so reverend a vegetable; for you are to know, that is my sense of a person who remains idle in the same place for half a century. I got him with great success into his chair by the fire, without throwing down any of my cups. The knight-bachelor told me, he had a great respect for my whole family, and would, with my leave, place himself next to Sir Harry, at whose right hand he had sat at every quarter-sessions this thirty years, unless he was sick. The steward in the rear whispered the young Templar, 'That is true to my knowledge.' I had the misfortune, as they stood cheek by jole, to desire the squire to sit down before the justice of the *quorum*, to the no small satisfaction of the former, and resentment of the latter: but I saw my error too late, and got them as soon as I could into their seats. 'Well, (said I,) gentlemen,

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after I have told you how glad I am of this great honour, I am to desire you to drink a dish of tea.' They answered, one and all, that 'They never drank tea in a morning.' 'Not in a morning!' said I, staring round me. Upon which the pert jackanapes Nick Doubt tipped me the wink, and put out his tongue at his grandfather. Here followed a profound silence, when the steward in his boots and whip proposed that we should adjourn to some public house, where every body might call for what they pleased, and enter upon the business. We all stood up in an instant, and Sir Harry filed off from the left very discreetly, countermarching behind the chairs towards the door: after him, Sir Giles in the same manner. The simple squire made a sudden start to follow; but the justice of the *quorum* whipped between upon the stand of the stairs. A maid going up with coals made us halt, and put us into such confusion, that we stood all in a heap, without any visible possibility of recovering our order: for the young jackanapes seemed to make a jest of this matter, and had so contrived, by pressing amongst us under pretence of making way, that his grandfather was got into the middle, and he knew nobody was of quality to stir a step, till Sir Harry moved first. We were fixed in this perplexity for some time, till we heard a very loud noise in the street; and Sir Harry asking what it was, I, to make them move, said it was fire. Upon this, all run down as fast as they could, without order or ceremony, till we got into the street, where we drew up in very good order, and filed off down Sheer-Lane, the impertinent Templar driving us before him, as in a string, and pointing to his acquaintance who passed by.

I must confess, I love to use people according to their own sense of good breeding, and therefore whipped in between the justice and the simple 'squire. He could not properly take this ill; but I overheard him whisper the steward, 'That he thought it hard that a common conjurer should take place of him, though

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an elder 'squire.' In this order we marched down Sheer-Lane, at the upper end of which I lodge. When we came to Temple Bar, Sir Harry and Sir Giles got over; but a run of coaches kept the rest of us on this side the street: however, we all at last landed, and drew up in very good order before Ben. Tooke's shop, who favoured our rallying with great humanity. From hence we proceeded again, till we came to Dick's Coffee-house, where I designed to carry them. Here we were at our old difficulty, and took up the street upon the same ceremony. We proceeded through the entry, and were so necessarily kept in order by the situation, that we were now got into the coffee-house itself, where, as soon as we arrived, we repeated our civilities to each other; after which, we marched up to the high table, which has an ascent to it enclosed in the middle of the room. The whole house was alarmed at this entry, made up of persons of so much state and rusticity. Sir Harry called for a mug of ale, and Dyer's Letter. The boy brought the ale in an instant; but said, they did not take in the Letter. 'No (says Sir Harry,) then take back your mug; we are like indeed to have good liquor at this house.' Here the Templar tipped me a second wink, and if I had not looked very grave upon him, I found he was disposed to be very familiar with me. In short, I observed after a long pause, that the gentlemen did not care to enter upon business till after their morning draught, for which reason I called for a bottle of mum; and finding that had no effect upon them, I ordered a second, and a third: after which, Sir Harry reached over to me, and told me in a low voice, that the place was too public for business; but he would call upon me again to-morrow morning at my own lodgings, and bring some more friends with him.——[a]

[a] *Sir. Richard Steele assisted in this paper.*[b] *T.*

[b] One sees this by the pertness of the manner in which many parts of it are composed. The scene described, is, however, pleasant enough: but why so much pains here, and elsewhere, to throw contempt on *rural*

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No. 88. TUESDAY, NOVEMBER 1, 1709.

From my own Apartment, October 31.

—I WAS this morning awaked by a sudden shake of the house; and as soon as I had got a little out of my consternation, I felt another, which was followed by two or three repetitions of the same convulsion. I got up as fast as possible, girt on my rapier, and snatched up my hat, when my landlady came up to me, and told me, that the gentlewoman of the next house begged me to step thither; for that a lodger she had taken in was run mad, and she desired my advice; as indeed every body in the whole lane does upon important occasions. I am not, like some artists, saucy, because I can be beneficial, but went immediately. Our neighbour told us, she had the day before let her second floor to a very genteel youngish man, who told her, he kept extraordinary good hours, and was generally at home most part of the morning and evening at study; but that this morning he had for an hour together made this extravagant noise which we then heard. I went up stairs with my hand upon the hilt of my rapier, and approached this new lodger's door. I looked in at the key-hole, and there I saw a well-made man look with great attention on a book, and on a sudden, jump into the air so high, that his head almost touched the ceiling. He came down safe on his right foot, and again flew up, alighting on his left; then looked

Knights and *'Squires?* a set of men better stationed on their own estates, than in courts and great cities; and more estimable, by far, with all their rusticities, and (what offended Mr, Addison and his coadjutor more) with all their party-prejudices, at that time about them, than their finer sons, whose good-breeding hath eaten out every other virtue, and made them too polite to endure the country air, or the conversation of their neighbours and tenants.

[Hurd's criticism is at fault—The part which Steele contributed, being the second part, on modesty, dated, Will's coffee-house, Oct. 26, and omitted by Tickell as not belonging to Addison.—G.]

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again at his book, and holding out his right leg, put it into such a quivering motion, that I thought he would have shaked it off. He used the left after the same manner; when on a sudden, to my great surprise, he stooped himself incredibly low, and turned gently on his toes. After this circular motion, he continued bent in that humble posture for some time, looking on his book. After this, he recovered himself with a sudden spring, and flew round the room in all the violence and disorder imaginable, till he made a full pause for want of breath. In this interim my woman asked what I thought: I whispered, that I thought this learned person an enthusiast, who possibly had his first education in the peripatetic way, which was a sect of philosophers who always studied when walking. But observing him much out of breath, I thought it the best time to master him if he were disordered, and knocked at his door. I was surprised to find him open it, and say, with great civility and good mien, 'That he hoped he had not disturbed us.' I believed him in a lucid interval, and desired he would please to let me see his book. He did so, smiling. I could not make any thing of it, and therefore asked in what language it was writ. He said, 'It was one he studied with great application, but it was his profession to teach it, and could not communicate his knowledge without a consideration.' I answered, 'That I hoped he would hereafter keep his thoughts to himself; for his meditation this morning had cost me three coffee dishes, and a clean pipe.' He seemed concerned at that, and told me he was a dancing master, and had been reading a dance or two before he went out, which had been written by one who taught at an academy in France.[1] He observed me at a stand, and went on to inform me, 'That now articulate motions, as well as sounds, were

[1] Thoinet Arbeau—a Parisian, inventor of Orchesography ὄρχησις γράφω—or the art of writing dances in characters; V. Hawkins's History of Music, v. ii. p. 132–3, note cited by Nichols.—G.

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expressed by proper characters; and that there is nothing so common as to communicate a dance by a letter. I beseeched him hereafter to meditate in a ground-room, for that otherwise it would be impossible for an artist of any other kind to live near him; and that I was sure, several of his thoughts this morning would have shaken my spectacles off my nose, had I been myself at study.

I then took my leave of this virtuoso, and returned to my chamber, meditating on the various occupations of rational creatures

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No. 90. SATURDAY, NOVEMBER 5, 1709.

——Amoto quæramus seria ludo.—Hor.

——The joining of pleasure and pain together in such devices, seems to me the only pointed thought I ever read which is natural; and it must have proceeded from its being the universal sense and experience of mankind, that they have all spoken of it in the same manner. I have in my own reading remarked an hundred and three epigrams, fifty odes, and ninety-one sentences, tending to this sole purpose.

It is certain, there is no other passion which does produce such contrary effects in so great a degree: but this may be said for love, that if you strike it out of the soul, life would be insipid, and our being but half animated. Human nature would sink into deadness and lethargy, if not quickened with some active principle; and as for all others, whether ambition, envy, or avarice, which are apt to possess the mind in the absence of this passion, it must be allowed that they have greater pains, without the compensation of such exquisite pleasures as those

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we find in love. The great skill is to heighten the satisfactions, and deaden the sorrows of it, which has been the end of many of my labours, and shall continue to be so for the service of the world in general, and in particular of the fair sex, who are always the best or the worst part of it. It is pity that a passion, which has in it a capacity of making life happy, should not be cultivated to the utmost advantage. Reason, prudence, and good-nature, rightly applied, can thoroughly accomplish this great end, provided they have always a real and constant love to work upon. But this subject I shall treat more at large in the history of my married sister; and in the mean time shall conclude my reflection on the pains and pleasures which attend this passion with one of the finest allegories which I think I have ever read. It is invented by the divine Plato, and to show the opinion he himself had of it, ascribed by him to his admired Socrates, whom he represents as discoursing with his friends, and giving the history of Love in the following manner:[a]

'At the birth of Beauty (says he) there was a great feast made, and many guests invited: among the rest, was the god Plenty, who was the son of the goddess Prudence, and inherited many of his mother's virtues. After a full entertainment, he retired into the garden of Jupiter, which was hung with a great variety of ambrosial fruits, and seems to have been a very proper retreat for such a guest. In the mean time, an unhappy female, called Poverty, having heard of this great feast, repaired to it, in hopes of finding relief. The first place she lights upon was Jupiter's garden, which generally stands open to people of all conditions. Poverty enters, and by chance finds the god Plenty asleep in it. She was immediately fired with his charms, laid herself down by his side, and managed matters so well that she conceived a child by him. The world was very much in suspense

[a] Platonis opera Basileae 1556 fol. p. 187.—Nichols.

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upon the occasion, and could not imagine to themselves what would be the nature of an infant that was to have its original from two such parents. At the last, the child appears; and who should it be but Love. This infant grew up, and proved in all his behaviour what he really was, a compound of opposite beings. As he is the son of Plenty, (who was the offspring of Prudence) he is subtle, intriguing, full of stratagems and devices; as the son of Poverty, he is fawning, begging, serenading, delighting to lie at a threshold, or beneath a window. By the father he is audacious, full of hopes, conscious of merit, and therefore quick of resentment; by the mother, he is doubtful, timorous, mean-spirited, fearful of offending, and abject in submissions. In the same hour you may see him transported with raptures, talking of immortal pleasures, and appearing satisfied as a god; and immediately after, as the mortal mother prevails in his composition, you behold him pining, languishing, despairing, dying.'

I have been always wonderfully delighted with fables, allegories, and the like inventions, which the politest and the best instructors of mankind have always made use of: they take off from the severity of instruction, and enforce it at the same time that they conceal it; the supposing Love to be conceived immediately after the birth of Beauty, the parentage of Plenty, and the inconsistency of this passion with itself so naturally derived to it, are great master-strokes in this fable; and if they fell into good hands, might furnish out a more pleasing canto than any in Spencer.

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No. 93. SATURDAY, NOVEMBER 12, 1709.

"DEAR SIR,—I believe this is the first letter that was ever sent you from the middle region, where I am at this present writing. Not to keep you in suspense, it comes to you from the top of the highest mountain in Switzerland, where I am now shivering among the eternal frosts and snows. I can scarce forbear dating it in December, though they call it the first of August at the bottom of the mountain. I assure you, I can hardly keep my ink from freezing in the middle of the dog-days. I am here entertained with the prettiest variety of snow-prospects that you can imagine, and have several pits of it before me that are very near as old as the mountain itself; for in this country, it is as lasting as marble. I am now upon a spot of it, which they tell me fell about the reign of Charlemain, or King Pepin. The inhabitants of the country are as great curiosities as the country itself: they generally hire themselves out in their youth, and if they are musquet-proof till about fifty, they bring home the money they have got, and the limbs they have left, to pass the rest of their time among their native mountains. One of the gentlemen of the place, who is come off with the loss of an eye only, told me by way of boast, that there were now seven wooden legs in his family; and that for these four generations, there had not been one in his line that carried a whole body with him to the grave. I believe you will think the style of this letter a little extraordinary; but the Rehearsal[1] will tell you, that 'people in clouds must not be confined to speak sense;' and I hope, we that are above them, may claim the same privilege. Wherever I am, I shall always be,

"SIR, your most obedient, "Most humble servant."

[1] A comedy by the Duke by Buckingham which made great noise at the time.—G.

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From my own Apartment, November 11.

I had several hints and advertisements from unknown hands, that some, who are enemies to my labours, design to demand the fashionable way of satisfaction for the disturbance my lucubrations have given them. I confess, as things now stand, I do not know how to deny such inviters, and am preparing myself accordingly: I have bought pumps and files, and am every morning practising in my chamber. My neighbour, the dancing-master has demanded of me, why I take this liberty, since I would not allow it him?[1] But I answered, his was an act of an indifferent nature, and mine of necessity. My late treatises against duels have so far disobliged the fraternity of the noble science of defence, that I can get none of them to show me so much as one pass. I am therefore obliged to learn my book, and have accordingly several volumes, wherein all the postures are exactly delineated. I must confess, I am shy of letting people see me at this exercise, because of my flannel waistcoat, and my spectacles, which I am forced to fix on, the better to observe the posture of the enemy.

I have upon my chamber-walls, drawn at full length, the figures of all sorts of men, from eight foot to three foot two inches. Within this height I take it, that all the fighting men of Great Britain are comprehended. But as I push, I make allowances for my being of a lank and spare body, and have chalked out in every figure my own dimensions; for I scorn to rob any man of his life, or to take advantage of his breadth: therefore I press purely in a line down from his nose, and take no more of him to assault, than he has of me: for to speak impartially, if a lean fellow wounds a fat one in any part to the right or left, whether it be in *carte* or in *tierce*, beyond the dimensions of the said lean fellow's own breadth, I take it to be murder, and such a murder

[1] V. No. 88.

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as is below a gentleman to commit. As I am spare, I am also very tall, and behave myself with relation to that advantage with the same punctilio; and I am ready to stoop or stand, according to the stature of my adversary. I must confess, I have had great success this morning, and have hit every figure round the room in a mortal part, without receiving the least hurt, except a little scratch by falling on my face, in pushing at one at the lower end of my chamber; but I recovered so quick, and jumped so nimbly into my guard, that if he had been alive, he could not have hurt me. It is confessed, I have writ against duels with some warmth; but in all my discourses, I have not ever said, that I knew how a gentleman could avoid a duel if he were provoked to it; and since that custom is now become a law, I know nothing but the legislative power, with new animadversions upon it, can put us in a capacity of denying challenges, though we are afterwards hanged for it. But no more of this at present. As things stand, I shall put up no more affronts: and I shall be so far from taking ill words, that I will not take ill looks. I therefore warn all young hot fellows, not to look hereafter more terrible than their neighbours; for if they stare at me with their hats cocked higher than other people, I won't bear it. Nay, I give warning to all people in general to look kindly at me; for I'll bear no frowns, even from ladies; and if any woman pretends to look scornfully at me, I shall demand satisfaction of the next of kin of the masculine gender.

Sir Richard Steel assisted in this paper.[a] T.

[a] It may be so: but, I believe his share in it was very small.—[Here, as usual, Hurd's dislike of Steele leads him astray. Steele's part, which is given in full in the complete editions of the Tatler, is omitted in Tickel's reprint of Addison's contributions to that paper.]—G.

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No. 97. TUESDAY, NOVEMBER 22, 1709.

Illud maxime rarum genus est eorum, qui aut excellente ingenii magnitudine, aut præclara eruditione atque doctrina, aut utraque re ornati, Spatiumde liberandi habuerunt, quein notissimum vitæ cursum sequi vellent.—TUL. OFFIC.

From my own Apartment, November 21.

HAVING swept away prodigious multitudes in one of my late papers, and brought a great destruction upon my own species, I must endeavour in this to raise fresh recruits, and, if possible, to supply the places of the unborn and the deceased. It is said of Xerxes, that when he stood upon a hill, and saw the whole country round him covered with his army, he burst out in tears, to think[a] that not one of that multitude would be alive a hundred years after. For my part, when I take a survey of this populous city, I can scarce forbear weeping, to see how few of its inhabitants are now living. It was with this thought that I drew up my last bill of mortality, and endeavoured to set out in it the great number of persons who have perished by a distemper (commonly known by the name of idleness) which has long raged in the world, and destroys more in every great town, than the plague has done at Dantzic.[1] To repair the mischief it has done, and stock the world with a better race of mortals, I have more hopes of bringing to life those that are young than of reviving those that are old. For which reason, I shall here set down that noble allegory which was written by an old author called Prodicus, but recommended and embellished by Socrates.[2] It is the description of Virtue and Pleasure, making their court to Hercules under the appearances of two beautiful women.

[1] Allusion to the plague which in 1709 carried off over 40,000 persons there.—G.

[2] V. Xenoph. Memorabilia, L. 11, c. 1.—G.

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[a] *In tears to think.* Better,—"*into tears on reflecting.*"

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'When Hercules (says the divine moralist) was in that part of his youth in which it was natural for him to consider what course of life he ought to pursue, he one day retired into a desert, where the silence and solitude of the place very much favoured his meditations. As he was musing on his preseat condition, and very much perplexed in himself on the state of life he should chuse, he saw two women of a larger stature than ordinary approaching towards him. One of them had a very noble air, and graceful deportment; her beauty was natural and easy, her person clean and unspotted, her eyes cast towards the ground with an agreeable reserve, her motion and behaviour full of modesty, and her raiment as white as snow. The other had a great deal of health and floridness[a] in her countenance, which she had helped with an artificial white and red, and endeavoured to appear more graceful than ordinary in her mien, by a mixture of affectation in all her gestures. She had a wonderful confidence and assurance in her looks, and all the variety of colours in her dress that she thought were the most proper to show her complexion to an advantage. She cast her eyes upon herself, then turned them on those that were present, to see how they liked her, and often looked on the figure she made in her own shadow. Upon her nearer approach to Hercules, she stepped before the other lady, (who came forward with a regular composed carriage) and running up to him, accosted him after the following manner:

'My dear Hercules, (says she) I find you are very much divided in your own thoughts upon the way of life you ought to chuse: be my friend, and follow me; I'll lead you into the possession of pleasure, and out of the reach of pain, and remove you from all the noise and disquietude of business. The affairs of either war or peace shall have no power to disturb you Your

[a] *Health and floridness.* Better, perhaps,—a great deal of *florid health.*

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whole employment shall be to make your life easy, and to entertain every sense with its proper gratification. Sumptuous tables, beds of roses, clouds of perfumes, consorts of music, crowds of beauties, are all in a readiness to receive you. Come along with me into this region of delights, this world of pleasure, and bid farewell for ever to care, to pain, to business——'

Hercules hearing the lady talk after this manner, desired to know her name; to which she answered, 'My friends, and those who are well acquainted with me, call me Happiness; but my enemies, and those who would injure my reputation, have given me the name of Pleasure.'

By this time the other lady was come up, who addressed herself to the young hero in a very different manner.

'Hercules (says she) I offer myself to you, because I know you are descended from the gods, and give proofs of that descent by your love to virtue, and application to the studies proper for your age. This makes me hope you will gain, both for yourself and me, an immortal reputation. But before I invite you into my society and friendship, I will be open and sincere with you, and must lay down this as an established truth, that there is nothing truly valuable which can be purchased without pains and labour. The gods have set a price upon every real and noble pleasure. If you would gain the favour of the deity, you must be at the pains of worshipping him; if the friendship of good men, you must study to oblige them; if you would be honoured by your country, you must take care to serve it. In short, if you would be eminent in war or peace, you must become master of all the qualifications that can make you so. These are the only terms and conditions upon which I can propose happiness.'

The goddess of Pleasure here broke in upon her discourse: 'You see, (said she) Hercules, by her own confession, the way to

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her pleasure is long and difficult, whereas that which I propose is short and easy.'

'Alas (said the other lady, whose visage glowed with a passion, made up of scorn and pity) What are the pleasures you propose? to eat before you are hungry, drink before you are athirst, sleep before you are tired, to gratify appetites before they are raised, and raise such appetites as nature never planted. You never heard the most delicious music, which is the praise of one's self; nor saw the most beautiful object, which is the work of one's own hands. Your votaries pass away their youth in a dream of mistaken pleasures, while they are hoarding up anguish, torment, and remorse for old age. As for me, I am the friend of gods and of good men, an agreeable companion to the artisan, an household guardian to the fathers of families, a patron and protector of servants, and associate in all true and generous friendships. The banquets of my votaries are never costly, but always delicious; for none eat or drink at them who are not invited by hunger and thirst. Their slumbers are sound, and their wakings cheerful. My young men have the pleasure of hearing themselves praised by those who are in years; and those who are in years, of being honoured by those who are young. In a word, my followers are favoured by the gods, beloved by their acquaintance, esteemed by their country, and (after the close of their labours) honoured by posterity.'

We know, by the life of this honourable hero, to which of these two ladies he gave up his heart: and I believe, every one who reads this will do him the justice to approve his choice.

I very much admire the speeches of these ladies, as containing in them the chief arguments for a life of virtue, or a life of pleasure, that could enter into the thoughts of an heathen; but am particularly pleased with the different figures he gives the two goddesses. Our modern authors have represented Pleasure

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or Vice with an alluring face, but ending in snakes and monsters: here she appears in all the charms of beauty, though they are all false and borrowed: and by that means, composes a vision entirely natural and pleasing.

I have translated this allegory for the benefit of the youth of Great Britain; and particularly of those who are still in the deplorable state of non-existence, and whom I most earnestly entreat to come into the world. Let my embrios show the least inclination to any single virtue, and I shall allow it to be a struggling towards birth. I do not expect of them, that, like the hero in the foregoing story, they should go about as soon as they are born, with a club in their hands, and a lion's skin on their shoulders, to root out monsters, and destroy tyrants; but, as the finest author of all antiquity has said upon this very occasion, Though a man has not the abilities to distinguish himself in the most shining parts of a great character, he has certainly the capacity of being just, faithful, modest, and temperate.[a]

No. 100. TUESDAY, NOVEMBER 29, 1709.

Jam redit et Virgo, redeunt Saturnia regna. VIRG.

Sheer-Lane, November 28.

I was last week taking a solitary walk in the garden of Lincoln's-Inn, (a favour that is indulged me by several of the benchers who are my intimate friends, and grown old with me in this neighbourhood) when, according to the nature of men in years, who have made but little progress in the advancement of their fortune or their fame, I was repining at the sudden rise of many persons

[a] This whole paper, on a subject which the author had m ch at heart, is well and accurately written.

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who are my juniors, and indeed at the unequal distribution of wealth, honour, and all other blessings of life. I was lost in this thought, when the night came upon me, and drew my mind into a far more agreeable contemplation. The heaven above me appeared in all its glories, and presented me with such an hemisphere of stars as made the most agreeable prospect imaginable to one who delights in the study of nature. It happened to be a freezing night which had purified the whole body of air into such a bright transparent æther, as made every constellation visible; and at the same time gave such a particular glowing to the stars, that I thought it the richest sky I had ever seen. I could not behold a scene so wonderfully adorned and lighted up, (if I may be allowed that expression) without suitable meditations on the author of such illustrious and amazing objects. For on these occasions, philosophy suggests motives to religion, and religion adds pleasures to philosophy.

As soon as I had recovered my usual temper and serenity of soul, I retired to my lodgings with the satisfaction of having passed away a few hours in the proper employments of a reasonable creature, and promising myself that my slumbers would be sweet I no sooner fell into them, but I dreamed a dream, or saw a vision, (for I know not which to call it) that seemed to rise out of my evening meditation, and had something in it so solemn and serious, that I cannot forbear communicating it; though I must confess, the wildness of imagination (which in a dream is always loose and irregular) discovers itself too much in several parts of it.

Methought I saw the azure sky diversified with the same glorious luminaries which had entertained me a little before I fell asleep. I was looking very attentively on that sign in the heavens which is called by the name of the Balance, when on a sudden there appeared in it an extraordinary light, as if the sun should rise at midnight. By its increasing in breadth and lus

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tre, I soon found that it approached towards the earth; and at length could discern something like a Shadow hovering in the midst of a great Glory, which in a little time after I distinctly perceived to be the figure of a woman. I fancied at first it might have been the Angel or Intelligence that guided the constellation from which it descended; but upon a nearer view, I saw about her all the emblems with which the Goddess of Justice is usually described. Her countenance was unspeakably awful and majestic, but exquisitely beautiful to those whose eyes were strong enough to behold it; her smiles transported with rapture, her frowns terrified to despair. She held in her hand a mirror endowed with the same qualities as that which the painters put into the hand of Truth.

There streamed from it a light, which distinguished itself from all the splendors that surrounded her, more than a flash of lightning shines in the midst of day-light. As she moved it in her hand, it brightened the heavens, the air, or the earth. When she had descended so low as to be seen and heard by mortals, to make the pomp of her appearance more supportable, she threw darkness and clouds about her, that tempered the light into a thousand beautiful shades and colours, and multiplied that lustre, which was before too strong and dazzling, into a variety of milder glories.

In the mean time the world was in an alarm, and all the inhabitants of it gathered together upon a spacious plain; so that I seemed to have all the species before my eyes. A voice was heard from the clouds, declaring the intention of this visit, which was to restore and appropriate to every one living what was his due. The fear and hope, joy and sorrow, which appeared in that great assembly after this solemn declaration, are not to be expressed. The first edict was then pronounced, 'That all titles and claims to riches and estates, or to any part of them, should

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be immediately vested in the rightful owner.' Upon this, the inhabitants of the earth held up the instruments of their tenure, whether in parchment, paper, wax, or any other form of conveyance; and as the goddess moved the mirror of truth which she held in her hand, so that the light which flowed from it fell upon the multitude, they examined the several instruments, by the beams of it. The rays of this mirror had a particular quality of setting fire to all forgery and falsehood. The blaze of papers the melting of seals, and crackling of parchments, made a very odd scene. The fire very often ran through two or three lines only, and then stopped; though I could not but observe, that the flame chiefly broke out among the interlineations and codicils. The light of the mirror, as it was turned up and down, pierced into all the dark corners and recesses of the universe, and by that means detected many writings and records which had been hidden or buried by time, chance, or design. This occasioned a wonderful revolution among the people. At the same time, the spoils of extortion, fraud, and robbery, with all the fruits of bribery and corruption, were thrown together into a prodigious pile, that almost reached to the clouds, and was called the Mount of Restitution; to which all injured persons were invited, to receive what belonged to them.

One might see crowds of people in tattered garments come up, and change clothes with others that were dressed with lace and embroidery. Several who were plumbs,[1] or very near it, became men of moderate fortunes; and many others, who were overgrown in wealth and possessions, had no more left than what they usually spent. What moved my concern most, was, to see a certain street of the greatest credit in Europe from one end to the other become bankrupt.[2]

[1] i. e. worth a hundred thousand pounds.—G.
[2] Lombard-street; but the prediction proved false.—G.

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The next command was, for the whole body of mankind to separate themselves into their proper families: which was no sooner done, but an edict was issued out, requiring all children 'to repair to their true and natural fathers.' This put a great part of the assembly in motion; for as the mirror was moved over them, it inspired every one with such a natural instinct, as directed them to their real parents. It was a very melancholy spectacle to see the fathers of very large families become childless, and bachelors undone by a charge of sons and daughters. You might see a presumptive heir of a great estate ask blessing of his coachman, and a celebrated toast paying her duty to a valet de chambre. Many under vows of celibacy appeared surrounded with a numerous issue. This change of parentage would have caused great lamentation, but that the calamity was pretty common; and that generally those who lost their children, had the satisfaction of seeing them put into the hands of their dearest friends. Men were no sooner settled in their right to their possessions and their progeny, but there was a third order proclaimed, 'That all the posts of dignity and honour in the universe should be conferred on persons of the greatest merit, abilities, and perfection.' The handsome, the strong, and the wealthy, immediately pressed forward; but not being able to bear the splendor of the mirror which played upon their faces, they immediately fell back among the crowd: but as the goddess tried the multitude by her glass, as the eagle does its young ones by the lustre of the sun, it was remarkable, that every one turned away his face from it, who had not distinguished himself either by virtue, knowledge, or capacity in business, either military or civil. This select assembly was drawn up in the centre of a prodigious multitude, which was diffused on all sides, and stood observing them as idle people used to gather about a regiment that are exercising their arms. They were drawn up in three bodies: in the

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first, were the men of virtue; in the second, men of knowledge and in the third, the men of business. It was impossible to look at the first column without a secret veneration, their aspects were so sweetened with humanity, raised with contemplation, emboldened with resolution, and adorned with the most agreeable airs, which are those that proceed from secret habits of virtue. I could not but take notice, that there were many faces among them which were unknown, not only to the multitude, but even to several of their own body.

In the second column, consisting of the men of knowledge, there had been great disputes before they fell into the ranks, which they did not do at last, without positive command of the goddess who presided over the assembly. She had so ordered it, that men of the greatest genius and strongest sense were placed at the head of the column: behind these were such as had formed their minds very much on the thoughts and writings of others. In the rear of the column, were men who had more wit than sense, or more learning than understanding. All living authors of any value were ranged in one of these classes; but I must confess, I was very much surprised to see a great body of editors, critics, commentators, and grammarians, meet with so very ill a reception. They had formed themselves into a body, and with a great deal of arrogance demanded the first station in the column of knowledge; but the goddess, instead of complying with their request, clapped them all into liveries, and bid them know themselves for no other but lacqueys of the learned.

The third column were men of business, and consisting of persons in military and civil capacities. The former marched out from the rest, and placed themselves in the front, at which the other shook their heads at them, but did not think fit to dispute the post with them. I could not but make several observations upon this last column of people; but I have certain pri-

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vate reasons why I do not think fit to communicate them to the public. In order to fill up all the posts of honour, dignity, and profit, there was a draught made out of each column, of men who were masters of all three qualifications in some degree, and were preferred to stations of the first rank. The second draught was made out of such as were possessed of any two of the qualifications, who were disposed of in stations of a second dignity. Those who were left, and were endowed only with one of them, had their suitable posts. When this was over, there remained many places of trust and profit unfilled, for which there were fresh draughts made out of the surrounding multitude, who had any appearance of these excellencies, or were recommended by those who possessed them in reality.

All were surprised to see so many new faces in the most eminent dignities: and for my own part, I was very well pleased to see that all my friends either kept their present posts, or were advanced to higher.

Having filled my paper with those particulars of mankind, I must reserve for another occasion the sequel of it, which relates to the fair sex.[a]

No. 101. THURSDAY, DECEMBER 1, 1709.

———Postquam fregit subsellia versu
Esurit intectam Paridi nisi vendit Agaven.—Juv.

From my own Apartment, Nov. 30.

The progress of my intended account of what happened when Justice visited mortals, is at present interrupted by the observation and sense of an injustice against which there is no remedy,

[a] This paper, and the sequel of the vision, in No. 102, are written in Mr Addison's best manner.

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even in a kingdom more happy in the care taken of the liberty and property of the subject, than any other nation upon earth. This iniquity is committed by a most impregnable set of mortals, men who are rogues within the law; and in the very commission of what they are guilty of, professedly own, that they forbear no injury, but from the terror of being punished for it. These miscreants are a set of wretches we authors call pirates, who print any book, poem, or sermon, as soon as it appears in the world, in a smaller volume, and sell it (as all other thieves do stolen goods) at a cheaper rate. I was in my rage calling them rascals, plunderers, robbers, highwaymen ——But they acknowledge all that, and are pleased with those, as well as any other titles; nay, will print them themselves to turn the penny.[1]

I am extremely at a loss how to act against such open enemies, who have not shame enough to be touched with our reproaches, and are as well defended against what we can say, as what we can do. Railing, therefore, we must turn into complaint, which I cannot forbear making, when I consider that all the labours of my long life may be disappointed by the first man that pleases to rob me. I had flattered myself, that my stock of learning was worth 150*l.* *per annum*, which would very handsomely maintain me and my little family, who are so happy or so wise as to want only necessaries. Before men had come up to this bare-faced impudence, it was an estate to have a competency of understanding.

An ingenious droll,[a] who is since dead, (and indeed it is well for him he is so, for he must have starved had he lived to this day) used to give me an account of his good husbandry in the

[1] Occasioned by a pirated edition of The Lucubrations.—V. NICHOLS, AD LOC.—G.

[a] The account of this droll, certainly by Mr. Addison. The rest of the paper, except, perhaps, the two concluding paragraphs, might be Sir Richard's.

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management of his learning. He was a general dealer, and had his amusements as well comical as serious. The merry rogue said, when he wanted a dinner, he writ a paragraph of table-talk, and his bookseller upon sight paid the reckoning. He was a very good judge of what would please the people, and could aptly hit both the genius of his readers, and the season of the year, in his writings. His brain, which was his estate, had as regular and different produce as other men's land. From the beginning of November till the opening of the campaign, he writ pamphlets and letters to members of parliament, or friends in the country: but sometimes he would relieve his ordinary readers with a murder, and lived comfortably a week or two upon strange and lamentable accidents. A little before the armies took the field, his way was to open your attention with a prodigy; and a monster well writ, was two guineas the lowest price. This prepared his readers for great and bloody news from Flanders in June and July. Poor Tom![1] he is gone. But I observed, he always looked well after a battle, and was apparently fatter in a fighting year. Had this honest careless fellow lived till now, famine had stared him in the face, and interrupted his merriment; as it must be a solid affliction to all those whose pen is their portion.

As for my part, I do not speak wholly for my own sake in this point; for palmistry and astrology will bring me in greater gains than these my papers; so that I am only in the condition of a lawyer, who leaves the bar for chamber practice. However, I may be allowed to speak in the cause of learning itself, and lament, that a liberal education is the only one which a polite nation makes unprofitable. All mechanic artisans are allowed to

[1] Thomas Brown, celebrated for his humor, who died in 1704, and was buried in the cloister of Westminster Abbey. His works were printed in 1707, in 4 vols. 12mo.—G.

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reap the fruit of their invention and ingenuity without invasion; but he that has separated himself from the rest of mankind, and studied the wonders of the creation, the government of his passions, and the revolutions of the world, and has an ambition to communicate the effect of half his life spent in such noble inquiries, has no property in what he is willing to produce, but is exposed to robbery and want, with this melancholy and just reflection, that he is the only man who is not protected by his country, at the same time that he best deserves it.

According to the ordinary rules of computation, the greater the adventure is, the greater ought to be the profit of those who succeed in it; and by this measure, none have pretence of turning their labours to greater advantage than persons brought up to letters. A learned education, passing through great schools and universities, is very expensive, and consumes a moderate fortune, before it is gone through in its proper forms. The purchase of an handsome commission or employment, which would give a man a good figure in another kind of life, is to be made at a much cheaper rate. Now, if we consider this expensive voyage which is undertaken in the search of knowledge, and how few there are who take in any considerable merchandise, how less frequent it is to be able to turn what men have gained into profit: how hard is it, that the very small number who are distinguished with abilities to know how to vend their wares, and have the good fortune to bring them into port, should suffer being plundered by privateers under the very cannon that should protect them! The most eminent and useful author of the age we live in, after having laid out a princely revenue in works of charity and beneficence, as became the greatness of his mind, and the sanctity of his character, would have left the person in the world who was the dearest to him in a narrow condition, had not the

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sale of his immortal writings[a] brought her in a very considerable dowry; though it was impossible for it to be equal to their value. Every one will know, that I here mean the works of the late Archbishop of Canterbury, the copy of which was sold for 25,000*l.*[1]

I do not speak with relation to any party; but it has happened, and may often so happen, that men of great learning and virtue cannot qualify themselves for being employed in business, or receiving preferments. In this case, you cut them off from all support, if you take from them the benefit that may arise from their writings. For my own part, I have brought myself to consider things in so unprejudiced a manner, that I esteem more a man who can live by the products of his understanding, than one who does it by the favour of great men.

The zeal of an author has transported me thus far, though I think myself as much concerned in the capacity of a reader. If this practice goes on, we must never expect to see again a beautiful edition of a book in Great Britain.

We have already seen the memoirs of Sir William Temple published in the same character and volume with the history of Tom Thumb, and the works of our greatest poets shrunk into penny books and garlands. For my own part, I expect to see my lucubrations printed on browner paper than they are at present;[2]

[1] Tillotson. His widow however received assistance from court. Addison was a great admirer of his style, which he considered a model of pure English.—G.

[2] The original folio was on a very brown paper, which a correspondent in No. 160, speaks of as 'The tobacco paper in which your own writings are usually printed, &c., &c.—G.

[a] *Immortal writings.* It is to be hoped, that this epithet is rightly given to Archbishop Tillotson's works, for the credit of our *taste*, as well as morals.

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and, if the humour continues, must be forced to retrench my expensive way of living, and not smoke above two pipes a day.

Sir Richard Steele joined in this paper. T.

No. 102. SATURDAY, DECEMBER 3, 1709.

From my own Apartment, December 3.

A CONTINUATION OF THE VISION.

THE male world were dismissed by the Goddess of Justice, and disappeared, when on a sudden the whole plain was covered with women. So charming a multitude filled my heart with unspeakable pleasure; and as the celestial light of the mirror shone upon their faces, several of them seemed rather persons that descended in the train of the goddess, than such who were brought before her to their trial. The clack of tongues, and confusion of voices, in this new assembly, was so very great, that the goddess was forced to command silence several times, and with some severity, before she could make them attentive to her edicts. They were all sensible, that the most important affair among womankind was then to be settled, which every one knows to be the point of place. This had raised innumerable disputes among them, and put the whole sex into a tumult. Every one produced her claim, and pleaded her pretensions. Birth, beauty, wit, or wealth, were words that rung in my ears from all parts of the plain. Some boasted of the merit of their husbands; others of their own power in governing them. Some pleaded their unspotted virginity; others their numerous issue. Some valued themselves as they were the mothers, and others as they were the daughters, of considerable persons. There was not a single ac-

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complishment unmentioned, or unpractised. The whole congregation was full of singing, dancing, tossing, ogling, squeaking, smiling, sighing, fanning, frowning, and all those irresistible arts which women put in practice to captivate the hearts of reasonable creatures. The goddess, to end this dispute, caused it to be proclaimed, 'That every one should take place according as she was more or less beautiful.' This declaration gave great satisfaction to the whole assembly, which immediately bridled up, and appeared in all its beauties. Such as believed themselves graceful in their motion, found an occasion of falling back, advancing forward, or making a false step, that they might show their persons in the most becoming air. Such as had fine necks and bosoms, were wonderfully curious to look over the heads of the multitude, and observe the most distant parts of the assembly. Several clapped their hands on their foreheads, as helping their sight to look upon the glories that surrounded the goddess, but in reality to show fine hands and arms. The ladies were yet better pleased when they heard, that in the decision of this great controversy, each of them should be her own judge, and take her place according to her own opinion of herself, when she consulted her looking glass.

The goddess then let down the mirror of truth in a golden chain, which appeared larger in proportion as it descended and approached nearer to the eyes of the beholders. It was the particular property of this looking glass to banish all false appearances, and show people what they are. The whole woman was represented, without regard to the usual external features, which were made entirely conformable to their real characters. In short, the most accomplished (taking in the whole circle of female perfections) were the most beautiful; and the most defective, the most deformed. The goddess so varied the motion of the glass

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and placed it in so many different lights, that each had an opportunity of seeing herself in it.

It is impossible to describe the rage, the pleasure, or astonishment, that appeared in each face upon its representation in the mirror: multitudes started at their own form, and would have broke the glass if they could have reached it. Many saw their blooming features wither as they looked upon them, and their self-admiration turned into a loathing and abhorrence. The lady who was thought so agreeable in her anger, and was so often celebrated for a woman of fire and spirit, was frighted at her own image, and fancied she saw a fury in the glass. The interested mistress beheld a harpy, and the subtle jilt a sphynx. I was very much troubled in my own heart, to see such a destruction of fine faces; but at the same time had the pleasure of seeing several improved, which I had before looked upon as the greatest master-pieces of nature. I observed, that some few were so humble as to be surprised at their own charms; and that many a one, who had lived in the retirement and severity of a vestal, shined forth in all the graces and attractions of a syren. I was ravished at the sight of a particular image in the mirror, which I think the most beautiful object that my eyes ever beheld. There was something more than human in her countenance: her eyes were so full of light, that they seemed to beautify every thing they looked upon. Her face was enlivened with such a florid bloom, as did not so properly seem the mark of health, as of immortality. Her shape, her stature, and her mien, were such as distinguished her even there where the whole fair sex was assembled.

I was impatient to see the lady represented by so divine an image, whom I found to be the person that stood at my right hand, and in the same point of view with myself. This was a little old woman, who in her prime had been about five foot high,

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though at present shrunk to about three quarters of that measure. Her natural aspect was puckered up with wrinkles, and her head covered with grey hairs. I had observed all along an innocent cheerfulness in her face, which was now heightened into rapture as she beheld herself in the glass. It was an odd circumstance in my dream (but I cannot forbear relating it) I conceived so great an inclination towards her, that I had thoughts of discoursing her upon the point of marriage, when on a sudden she was carried from me; for the word was now given, that all who were pleased with their own images, should separate, and place themselves at the head of their sex.

This detachment was afterwards divided into three bodies, consisting of maids, wives, and widows; the wives being placed in the middle, with the maids on the right, and widows on the left; though it was with difficulty that these two last bodies were hindered from falling into the centre. This separation of those, who liked their real selves, not having lessened the number of the main body so considerably as it might have been wished, the goddess, after having drawn up her mirror, thought fit to make new distinctions among those who did not like the figure which they saw in it. She made several wholesome edicts, which are slipped out of my mind; but there were two which dwelt upon me, as being very extraordinary in their kind, and executed with great severity. Their design was, to make an example of two extremes in the female world; of those who are very severe on the conduct of others, and of those who are very regardless of their own. The first sentence, therefore, the goddess pronounced, was, 'That all females addicted to censoriousness and detraction, should lose the use of speech;' a punishment which would be the most grievous to the offender, and (what should be the end of all punishments) effectual for rooting out the crime. Upon this edict, which was as soon executed as published, the noise of the

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assembly very considerably abated. It was a melancholy spectacle, to see so many who had the reputation of rigid virtue struck dumb. A lady who stood by me, and saw my concern, told me, she wondered how I could be concerned for such a pack of——. I found, by the shaking of her head, she was going to give me their characters; but by her saying no more, I perceived she had lost the command of her tongue. This calamity fell very heavy upon that part of women who are distinguished by the name of Prudes, a courtly word for female hypocrites, who have a short way to being virtuous, by showing that others are vicious. The second sentence was then pronounced against the loose part of the sex, 'That all should immediately be pregnant, who in any part of their lives had ran the hazard of it.' This produced a very goodly appearance, and revealed so many misconducts, that made those who were lately struck dumb, repine more than ever at their want of utterance, though at the same time (as afflictions seldom come single) many of the mutes were also seized with this new calamity. The ladies were now in such a condition, that they would have wanted room, had not the plain been large enough to let them divide their ground, and extend their lines on all sides. It was a sensible affliction to me, to see such a multitude of fair ones either dumb or big-bellied: but I was something more at ease, when I found that they agreed upon several regulations to cover such misfortunes. Among others, that it should be an established maxim in all nations, That a woman's first child might come into the world within six months after her acquaintance with her husband; and that grief might retard the birth of her last till fourteen months after his decease.

This vision lasted till my usual hour of waking, which I did with some surprise, to find myself alone, after having been engaged almost a whole night in so prodigious a multitude. I

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could not but reflect with wonder, at the partiality and extravagance of my vision; which, according to my thoughts, has not done justice to the sex. If virtue in men is more venerable, it is in women more lovely; which Milton has very finely expressed in his Paradise Lost, where Adam, speaking of Eve, after having asserted his own pre-eminence, as being first in creation and internal faculties, breaks out into the following rapture:

———Yet when I approach
Her loveliness, so absolute she seems,
And in herself complete, so well to know
Her own, that what she wills to do, or say,
Seems wisest, virtuousest, discreetest, best.
All higher knowledge in her presence falls
Degraded. Wisdom, in discourse with her,
Loses, discountenanced, and like folly shews.
Authority and reason on her wait,
As one intended first, not after made
Occasionally: and to consummate all,
Greatness of mind, and nobleness, their seat
Build in her loveliest, and create an awe
About her, as a guard angelic plac'd.

No. 103. TUESDAY, DECEMBER 6, 1709.

——— Hæ nugæ seria ducunt
In mala, derisum semel exceptumque sinistrô.—Hor.

From my own Apartment, December 5.

There is nothing gives a man greater satisfaction than the sense of having dispatched a great deal of business, especially when it turns to the public emolument. I have much pleasure of this kind upon my spirits at present, occasioned by the fatigue of af

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fairs which I went through last Saturday. It is some time since I set apart that day for examining the pretensions of several who had applied to me for canes, perspective glasses, snuff-boxes, orange-flower-waters, and the like ornaments of life. In order to adjust this matter, I had before directed Charles Lillie,[1] of Beaufort-Buildings, to prepare a great bundle of blank licences in the following words:

"You are hereby required to permit the bearer of this cane, to pass and repass through the streets and suburbs of London, or any place within ten miles of it, without lett or molestation; provided that he does not walk with it under his arm, brandish it in the air, or hang it on a button: in which case it shall be forfeited; and I hereby declare it forfeited to any one who shall think it safe to take it from him.

"ISAAC BICKERSTAFFE."

The same form, differing only in the provisos, will serve for a perspective, snuff-box, or perfumed handkerchief. I had placed myself in my elbow-chair at the upper end of my great parlour, having ordered Charles Lillie to take his place upon a joint-stool with a writing-desk before him. John Morphew[1] also took his station at the door; I having, for his good and faithful services, appointed him my chamber-keeper upon court days. He let me know, that there were a great number attending without. Upon which I ordered him to give notice, that I did not intend to sit upon snuff-boxes that day; but that those who appeared for canes might enter. The first presented me with the following petition, which I ordered Mr. Lillie to read.

[1] First publisher of the 'Lucubrations' and confidential publisher of most of Swift's political pamphlets under the Tory ministry.—G

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"To Isaac Bickerstaffe, Esq. Censor of Great Britain.

"The humble Petition of Simon Trippit,

"Sheweth,

"That your petitioner having been bred up to a cane from his youth, it is now become as necessary to him as any other of his limbs.

"That a great part of his behaviour depending upon it, he should be reduced to the utmost necessities if he should lose the use of it.

"That the knocking of it upon his shoe, leaning one leg upon it, or whistling with it on his mouth, are such great reliefs to him in conversation, that he does not know how to be good company without it.

"That he is at present engaged in an amour, and must despair of success, if it be taken from him.

"Your petitioner therefore hopes, that (the premises tenderly considered) your worship will not deprive him of so useful and so necessary a support.

"And your petitioner shall ever," &c.

Upon the hearing of his case, I was touched with some compassion, and the more so, when upon observing him nearer I found he was a prig. I bid him produce his cane in court, which he had left at the door. He did so, and I finding it to be very curiously clouded, with a transparent amber head, and a blue ribbon to hang upon his wrist, I immediately ordered my clerk Lillie to lay it up, and deliver out to him a plain joint, headed with walnut; and then, in order to wean him from it by degrees, permitted him to wear it three days in the week, and to abate proportionably till he found himself able to go alone.

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The second who appeared, came limping into the court: and setting forth in his petition many pretences for the use of a cane, I caused them to be examined one by one; but finding him in different stories, and confronting him with several witnesses who had seen him walk upright, I ordered Mr. Lillie to take in his cane, and rejected his petition as frivolous.

A third made his entry with great difficulty, leaning upon a slight stick, and in danger of falling every step he took. I saw the weakness of his hams; and hearing that he had married a young wife about a fortnight before, I bid him leave his cane, and gave him a new pair of crutches, with which he went off in great vigour and alacrity. This gentleman was succeeded by another, who seemed very much pleased while his petition was reading, in which he had represented, that he was extremely afflicted with the gout, and set his foot upon the ground with the caution and dignity which accompany that distemper. I suspected him for an impostor, and having ordered him to be searched, I committed him into the hands of Dr. Thomas Smith in King-Street[1] (my own corn-cutter) who attended in an outward room; and wrought so speedy a cure upon him, that I thought fit to send him also away without his cane.

While I was thus dispensing justice, I heard a noise in my outward room; and inquiring what was the occasion of it, my door-keeper told me, that they had taken up one in the very fact as he was passing by my door. They immediately brought in a lively fresh-coloured young man, who made great resistance with hand and foot, but did not offer to make use of his cane, which hung upon his fifth button. Upon examination, I found him to be an Oxford scholar, who was just entered at the Temple. He at first disputed the jurisdiction of the court; but being driven

[1] Supposed to be the John Smith, corn-cutter and operator, addressed in No. 45 of the Examiner.—G.

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out of his little law and logic, he told me very pertly, that he looked upon such a perpendicular creature as man to make a very imperfect figure without a cane in his hand. 'It is well known (says he) we ought, according to the natural situation of our bodies, to walk upon our hands and feet; and that the wisdom of the ancients had described man to be an animal of four legs in the morning, two at noon, and three at night; by which they intimated, that a cane might very properly become part of us in some period of life.' Upon which I asked him, 'whether he wore it at his breast to have it in readiness when that period should arrive?' My young lawyer immediately told me, he had a property in it, and a right to hang it where he pleased, and to make use of it as he thought fit, provided that he did not break the peace with it: and further said, that he never took it off his button, unless it were to lift it up at a coachman, hold it over the head of a drawer, point out the circumstances of a story, or for other services of the like nature, that are all within the laws of the land. I did not care for discouraging a young man, who, I saw, would come to good; and because his heart was set upon his new purchase, I only ordered him to wear it about his neck, instead of hanging it upon his button, and so dismissed him.[a]

There were several appeared in court, whose pretensions I found to be very good, and therefore gave many their licences upon paying their fees; as many others had their licences renewed, who required more time for recovery of their lameness than I had before allowed them.

Having dispatched this set of my petitioners, there came in a well-dressed man, with a glass-tube in one hand, and his pe-

[a] Thus far, chiefly, or only, Mr. Addison. What follows, to the end, Sir Richard Steele's.

[One would think from the tone of this note that Hurd had written with the original before him; though here, as elsewhere, he has nothing but conjecture to guide him.]—G.

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tition in the other. Upon his entering the room, he threw back the right side of his wig, put forward his right leg, and advancing the glass to his right eye, aimed it directly at me. In the mean while, to make my observations also, I put on my spectacles; in which posture we surveyed each other for some time. Upon the removal of our glasses, I desired him to read his petition, which he did very promptly and easily; though at the same time it set forth, that he could see nothing distinctly, and was within very few degrees of being utterly blind; concluding with a prayer, that he might be permitted to strengthen and extend his sight by a glass. In answer to this, I told him, he might sometimes extend it to his own destruction. 'As you are now (said I) you are out of the reach of beauty; the shafts of the finest eyes lose their force before they can come at you; you cannot distinguish a toast from an orange-wench; you can see a whole circle of beauty without any interruption from an impertinent face to discompose you. In short, what are snares for others'—My petitioner would hear no more, but told me very seriously, 'Mr. Bickerstaffe, you quite mistake your man; it is the joy, the pleasure, the employment of my life, to frequent public assemblies, and gaze upon the fair.' In a word, I found his use of a glass was occasioned by no other infirmity but his vanity, and was not so much designed to make him see, as to make him be seen and distinguished by others. I therefore refused him a licence for a perspective, but allowed him a pair of spectacles, with full permission to use them in any public assembly as he should think fit. He was followed by so very few of this order of men, that I have reason to hope this sort of cheats are almost at an end.

The orange-flower-men appeared next with petitions, perfumed so strongly with musk, that I was almost overcome with the scent; and for my own sake, was obliged forthwith to licence

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their handkerchiefs, especially when I found they had sweetened them at Charles Lillie's, and that some of their persons would not be altogether inoffensive without them. John Morphew, whom I have made the general of my dead men, acquainted me, that the petitioners were all of that order, and could produce certificates to prove it if I required it. I was so well pleased with this way of their embalming themselves, that I commanded the abovesaid Morphew to give it in orders to his whole army, that every one who did not surrender himself up to be disposed of by the upholders, should use the same method to keep him self sweet during his present state of putrefaction.

I finished my session with great content of mind, reflecting upon the good I had done; for however slightly men may regard these particularities and little follies in dress and behaviour, they lead to greater evils. The bearing to be laughed at for such singularities, teaches us insensibly an impertinent fortitude, and enables us to bear public censure for things which more substantially deserve it. By this means they open a gate to folly, and oftentimes render a man so ridiculous, as discredit his virtues and capacities, and unqualify them from doing any good in the world. Besides, the giving into uncommon habits of this nature, is a want of that humble deference which is due to mankind; and (what is worst of all) the certain indication of some secret flaw in the mind of the person that commits them. When I was a young man, I remember a gentleman of great integrity and worth was very remarkable for wearing a broad belt, and a hanger instead of a fashionable sword, though in all other points a very well-bred man. I suspected him at first sight to have something wrong in him, but was not able for a long while to discover any collateral proofs of it. I watched him narrowly for six and thirty years, when at last, to the surprise of every body but my

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self, who had long expected to see the folly break out, he married his own cook-maid.

Sir Richard Steele joined in this paper T.

No. 108. SATURDAY DECEMBER 17, 1709.

Pronaque cum spectant animalia cætera terram,
Os homini Sublime dedit, cælumque tueri
Jussit.———— OVID MET.

Sheer-Lane, December 16.

IT is not to be imagined, how great an effect well-disposed lights, with proper forms and orders in assemblies, have upon some tempers. I am sure I feel it in so extraordinary a manner, that I cannot in a day or two get out of my imagination any very beautiful or disagreeable impression which I receive on such occasions. For this reason, I frequently look in at the play-house, in order to enlarge my thoughts, and warm my mind with some new ideas, that may be serviceable to me in my lucubrations.

In this disposition I entered the theatre the other day, and placed myself in a corner of it, very convenient for seeing, without being myself observed. I found the audience hushed in a very deep attention, and did not question but some noble tragedy was just then in its crisis, or that an incident was to be unravelled which would determine the fate of an hero. While I was in this suspence, expecting every moment to see my friend Mr. Betterton[1] appear in all the majesty of distress, to my unspeakable amazement, there came up a monster with a face between his feet; and as I was looking on, he raised himself on one leg in

The Garrick of his age—See an interesting note to No. 71 of Nichols's ed. of the Tatler, and the account of his funeral in No. 167, by Steele.—G

such a perpendicular posture, that the other grew in a direct line above his head. It afterwards twisted itself into the motions and wreathings of several different animals, and after great variety of shapes and transformations, went off the stage in the figure of an human creature. The admiration, the applause, the satisfaction of the audience, during this strange entertainment, is not to be expressed. I was very much out of countenance for my dear countrymen, and looked about with some apprehension for fear any foreigner should be present. Is it possible (thought I) that human nature can rejoice in its disgrace, and take pleasure in seeing its own figure turned to ridicule, and distorted into forms that raise horror and aversion? There is something disingenuous and immoral in the being able to bear such a sight. Men of elegant and noble minds, are shocked at seeing the characters of persons who deserve esteem for their virtue, knowledge, or services to their country, placed in wrong lights, and by misrepresentation made the subject of buffoonery. Such a nice abhorrence is not indeed to be found among the vulgar; but, methinks it is wonderful, that these who have nothing but the outward figure to distinguish them as men, should delight in seeing it abused, vilified, and disgraced.

I must confess, there is nothing that more pleases me, in all that I read in books, or see among mankind, than such passages as represent human nature in its proper dignity. As man is a creature made up of different extremes, he has something in him very great and very mean: a skilful artist may draw an excellent picture of him in either views. The finest authors of antiquity have taken him on the more advantageous side. They cultivate the natural grandeur of the soul, raise in her a generous ambition, feed her with hopes of immortality and perfection, and do all they can to widen the partition between the virtuous and the vicious, by making the difference betwixt them as great as be-

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tween gods and brutes. In short, it is impossible to read a page in Plato, Tully, and a thousand other ancient moralists, without being a greater and a better man for it. On the contrary, I could never read any of our modish French authors, or those of our own country, who are the imitators and admirers of that trifling nation, without being for some time out of humour with myself, and at every thing about me. Their business is, to depreciate human nature, and consider it under its worst appearances. They give mean interpretations and base motives to the worthiest actions; they resolve virtue and vice into constitution. In short, they endeavour to make no distinction between man and man, or between the species of men and that of brutes. As an instance of this kind of authors, among many others, let any one examine the celebrated Rochefoucault, who is the great philosopher for administering of consolation to the idle, the envious, and worthless part of mankind.[1]

I remember a young gentleman of moderate understanding, but great vivacity, who, by dipping into many authors of this nature, had got a little smattering of knowledge, just enough to make an atheist or a free-thinker, but not a philosopher, or a man of sense. With these accomplishments, he went to visit his father in the country, who was a plain, rough, honest man, and wise, though not learned. The son, who took all opportunities to show his learning, began to establish a new religion in the

[1] Addison agrees in this with no less a personage than Ninon de l'Enclos. "Il n' a pas trop bonne opinion de la pauvre humanité. Il ne croit non plus aux vertus qu' aux revenants." Lettres de N. de l' E., lib. 11. Swift, however, wrote in verses which Addison did not live to see:

"Larochefoucauld his maxims drew
From nature; hence we find them true."

Verses on the death of Dr. Swift.

The reader who feels an interest in this subject, will read with pleasure Stewart's opinion as expressed in his Dissertation on the progress of Metaphysical &c. Philosophy. Chap. ii, sec. 2.—G.

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family, and to enlarge the narrowness of their country notions, in which he succeeded so well, that he had seduced the butler by his table-talk, and staggered his eldest sister. The old gentleman began to be alarmed at the schisms that arose among his children, but did not yet believe his son's doctrine to be so pernicious as it really was, 'till one day talking of his setting dog, the son said, 'he did not question but Tray was as immortal as any one of the family;' and in the heat of the argument told his father, that for his own part, 'he expected to die like a dog.' Upon which, the old man starting up in a very great passion, cried out, 'Then, sirrah, you shall live like one;' and taking his cane in his hand, cudgelled him out of his system. This had so good an effect upon him, that he took up from that day, fell to reading good books, and is now a bencher in the Middle-Temple.

I do not mention this cudgelling part of the story with a design to engage the secular arm in matters of this nature; but certainly, if it ever exerts itself in affairs of opinion and speculation, it ought to do it on such shallow and despicable pretenders to knowledge, who endeavour to give man dark and uncomfortable prospects of his being, and destroy those principles which are the support, happiness, and glory, of all public societies, as well as private persons

I think it is one of Pythagoras's golden sayings, 'That a man should take care above all things to have a due respect for himself:' and it is certain, that this licentious sort of authors, who are for depreciating mankind, endeavoured to disappoint and undo what the most refined spirits have been labouring to advance since the beginning of the world. The very design of dress, good-breeding, outward ornaments, and ceremony, were to lift up human nature, and set it off to an advantage. Architecture, painting, and statuary, were invented with the same design; as indeed every art and science contributes to the embellishment of

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life, and to the wearing off or throwing into shades the mean and low parts of our nature. Poetry carries on this great end more than all the rest, as may be seen in the following passage, taken out of Sir Francis Bacon's Advancement of Learning, which gives a truer and better account of this art than all the volumes that were ever written upon it.

"Poetry, especially heroical, seems to be raised altogether from a noble foundation, which makes much for the dignity of man's nature. For seeing this sensible world is in dignity inferior to the soul of man, poesy seems to endow human nature with that which history denies; and to give satisfaction to the mind, with at least the shadow of things, where the substance cannot be had. For if the matter be thoroughly considered, a strong argument may be drawn from poesy, that a more stately greatness of things, a more perfect order, and a more beautiful variety, delights the soul of man, than any way can be found in nature since the fall. Wherefore, seeing the acts and events which are the subjects of true history, are not of that amplitude as to content the mind of man; poesy is ready at hand to feign acts more heroical. Because true history reports the successes of business not proportionable to the merit of virtues and vices, poesy corrects it, and presents events and fortunes according to desert, and according to the law of Providence: because true history, through the frequent satiety and similitude of things, works a distaste and misprision in the mind of man, poesy cheereth and refresheth the soul, chanting things rare and various, and full of vicissitudes. So as poesy serveth and conferreth to delectation, magnanimity, and morality; and therefore it may seem deservedly to have some participation of divineness, because it doth raise the mind, and exalt the spirit with high raptures by proportioning the shews of things to the desires of the mind; and not submitting the mind to things, as reason and history do

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And by these allurements and congruities, whereby it cherisheth the soul of man, joined also with consort of music, whereby it may more sweetly insinuate itself, it hath won such access, that it hath been in estimation even in rude times and barbarous nations, when other learning stood excluded."

But there is nothing which favours and falls in with this natural greatness and dignity of human nature so much as religion, which does not only promise the entire refinement of the mind, but the glorifying of the body, and the immortality of both.

No. 110. THURSDAY, DECEMRER 22, 1709.

——Quæ lucis miseris tam dira cupido?—Virg.

Sheer-Lane, December 21.

As soon as I had placed myself in my chair of judicature, I ordered my clerk Mr. Lillie [1] to read to the assembly (who were gathered together according to notice) a certain declaration, by way of charge, to open the purpose of my session, which tended only to this explanation, 'That as other courts were often called to demand the execution of persons dead in law, so this was held to give the last orders relating to those who are dead in reason.' The solicitor of the new company of upholders, near the Hay-Market, appeared in behalf of that useful society, and brought in an accusation of a young woman, who herself stood at the bar before me. Mr. Lillie read her indictment, which was in substance, 'That whereas Mrs. Rebecca Pindust, of the parish of St. Martin in the Fields, had by the use of one instrument called a look-

[1] A shopkeeper in the Strand, to whom the letters for the Tatler, Spectator, &c. were addressed. In 1725 he published, with Steele's consent, the letters which had not been used, in 2 vols. 8vo.—G.

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ing-glass, and by the further use of certain attire, made either of cambric, muslin, or other linen wares, upon her head, attained to such an evil art and magical force in the motion of her eyes and turn of her countenance, that she the said Rebecca had put to death several young men of the said parish; and that the said young men had acknowledged in certain papers, commonly called love-letters (which were produced in court, gilded on the edges, and sealed with a particular wax, with certain amorous and enchanting words wrought upon the said seals) that they died for the said Rebecca: and whereas the said Rebecca persisted in the said evil practice; this way of life the said society construed to be, according to former edicts, a state of death, and demanded an order for the interment of the said Rebecca.'

I looked upon the maid with great humanity, and desired her to make answer to what was said against her. She said, 'it was indeed true, that she had practised all the arts and means she could to dispose of herself happily in marriage, but thought she did not come under the censure expressed in my writings for the same; and humbly hoped I would not condemn her for the ignorance of her accusers, who, according to their own words, had rather represented her killing than dead.' She further alleged, 'That the expressions mentioned in the papers written to her, were become mere words, and that she had been always ready to marry any of those who said they died for her; but that they made their escape as soon as they found themselves pitied or believed.' She ended her discourse, by desiring I would, for the future, settle the meaning of the words, 'I die,' in letters of love.

Mrs. Pindust behaved herself with such an air of innocence, that she easily gained credit, and was acquitted. Upon which occasion, I gave it as a standing rule, 'That any persons, who in any letter, billet, or discourse, should tell a woman he died for her, should, if she pleased, be obliged to live with her, or be im-

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mediately interred upon such their own confession, without bail or mainprize.'

It happened, that the very next who was brought before me was one of her admirers, who was indicted upon that very head. A letter, which he acknowlekged to be his own hand, was read; in which were the following words; 'Cruel creature, I die for you.' It was observable, that he took snuff all the time his accusation was reading. I asked him, 'How he came to use these words, if he were not a dead man?' He told me, 'He was in love with a lady, and did not know any other way of telling her so; and that all his acquaintance took the same method.' Though I was moved with compassion towards him, by reason of the weakness of his parts, yet for example's sake, I was forced to answer, 'Your sentence shall be a warning to all the rest of your companions not to tell lies for want of wit.' Upon this, he began to beat his snuff-box with a very saucy air; and opening it again, 'Faith, Isaac, (said he,) thou art an unaccountable old fellow.—Prythee, who gave thee power of life and death? What a pox hast thou to do with ladies and lovers? I suppose thou wouldst have a man be in company with his mistress, and say nothing to her. Dost thou call breaking a jest, telling a lie? Ha! is that thy wisdom, old Stiffrump, ha?'[a] He was going on with this insipid common-place mirth, sometimes opening his box, sometimes shutting it, then viewing the picture on the lid, and then the workmanship of the hinge, when, in the midst of his eloquence, I ordered his box to be taken from him; upon which he was immediately struck speechless, and carried off stone dead.

The next who appeared, was a hale old fellow of sixty. He was brought in by his relations, who desired leave to bury him. Upon requiring a distinct account of the prisoner, a credible wit-

[a] This pert rhetoric, certainly Steele's. [Then who wrote Tinsel's part in the Drummer?—G.]

ness deposed, 'That he always rose at ten of the clock, played with his cat till twelve, smoked tobacco till one, was at dinner till two, then took another pipe, played at backgammon till six, talked of one Madam Frances, an old mistress of his, till eight, repeated the same account at the tavern till ten, then returned home, took the other pipe, and then to bed.' I asked him, what he had to say for himself? 'As to what (said he) they mention concerning Madam Frances——' I did not care for hearing a Canterbury tale, and therefore thought myself seasonably interrupted by a young gentleman who appeared in the behalf of the old man, and prayed an arrest of judgment; for that he the said young man has certain lands by his the said old man's life. Upon this, the solicitor of the upholders took an occasion to demand him also, and thereupon produced several evidences that witnessed to his life and conversation. It appeared, that each of them divided their hours in matters of equal moment and importance to themselves and to the public. They rose at the same hour: while the old man was playing with his cat, the young one was looking out of his window; while the old man was smoking his pipe, the young man was rubbing his teeth; while one was at dinner, the other was dressing; while one was at backgammon, the other was at dinner; while the old fellow was talking of Madam Frances, the young one was either at play, or toasting women whom he never conversed with. The only difference was, that the young man had never been good for any thing; the old man, a man of worth before he knew Madam Frances. Upon the whole, I ordered them to be both interred together, with inscriptions proper to their characters, signifying 'That the old man died in the year 1689, and was buried in the year 1709.' And over the young one it was said, 'That he departed this world in the 25th year of his death.'

The next class of criminals, were authors in prose and verse.

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Those of them who had produced any still-born work, were immediately dismissed to their burial, and were followed by others, who, notwithstanding some sprightly issue in their life-time had given proofs of their death, by some posthumous children, that bore no resemblance to their elder brethren. As for those who were the fathers of a mixed progeny, provided always they could prove the last to be a live child, they escaped with life, but not without loss of limbs; for in this case, I was satisfied with amputation of the parts which were mortified.

These were followed by a great crowd of superannuated benchers of the inns of court, senior fellows of colleges, and defunct statesmen; all whom I ordered to be decimated indifferently, allowing the rest a reprieve for one year, with a promise of a free pardon in case of resuscitation.

There were still great multitudes to be examined; but finding it very late, I adjourned the court; not without the secret pleasure that I had done my duty, and furnished out an handsome execution.

Going out of the court, I received a letter, informing me, 'That in pursuance of the edict of Justice in one of my late visions, all those of the fair sex began to appear pregnant who had ran any hazard of it; as was manifest by a particular swelling in the petticoats of several ladies in and about this great city.' I must confess I do not attribute the rising of this part of the dress to this occasion, yet must own, that I am very much disposed to be offended with such a new and unaccountable fashion. I shall, however, pronounce nothing upon it, till I have examined all that can be said for and against it. And in the mean time, think fit to give this notice to the fair ladies who are now making up their winter suits, that they may abstain from all dresses of that kind, till they shall find what judgment will be passed upon them; for it would very much trouble me, that they should put

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themselves to an unnecessary expence: and I ould not but think myself to blame, if I should hereafter forbid them the wearing garments, when they have laid out money upon them, without having given them any previous admonitions.

Sir Richard Steele joined in this paper. T.[a]

No. 111. SATURDAY, DECEMBER 24, 1709.

——Procul O! Procul este profani!—VIRG.

Sheer-Lane, December 23.

THE watchman, who does me particular honours, as being the chief man in the lane, gave so very great a thump at my door last night, that I awakened at the knock, and heard myself complimented with the usual salutation of 'Good morrow Mr. Bickerstaffe; good morrow, my masters all.' The silence and darkness of the night disposed me to be more than ordinarily serious; and as my attention was not drawn out among exterior objects, by the avocations of sense, my thoughts naturally fell upon myself. I was considering, amidst the stillness of the night, what was the proper employment of a thinking being? What were the perfections it should propose to itself? And what the end it should aim at? My mind is of such a particular cast, that the falling of a shower of rain, or the whistling of wind, at such a time, is apt to fill my thoughts with something awful and solemn. I was in this disposition, when our bellman began his midnight homily (which he has been repeating to us every winter night for these twenty years) with the usual exordium.

Oh! mortal man, thou that art born in sin!

[a] The story of Mrs. Pindust may have been Steele's. The rest, if not written, was touched by Mr. Addison. [Hurd, on his usual authority.—G.]

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Sentiments of this nature, which are in themselves just and reasonable, however debased by the circumstances that accompany them, do not fail to produce their natural effect in a mind that is not perverted and depraved by wrong notions of gallantry, politeness and ridicule. The temper which I now found myself in, as well as the time of the year, put me in mind of those lines in Shakespear, wherein, according to his agreeable wildness of imagination, he has wrought a country tradition into a beautiful piece of poetry. In the tragedy of Hamlet, where the ghost vanishes upon the cock's crowing, he takes occasion to mention its crowing all hours of the night about Christmas time, and to insinuate a kind of religious veneration for that season.

> It faded on the crowing of the cock.
> Some say, that ever 'gainst that season comes
> Wherein our Saviour's birth is celebrated,
> The bird of dawning singeth all night long;
> And then, say they, no spirit dares walk abroad:
> The nights are wholesome, then no planets strike,
> No fairy takes, no witch has power to charm;
> So hallowed and so gracious is the time.

This admirable author, as well as the best and greatest men of all ages, and of all nations, seems to have had his mind thoroughly seasoned with religion, as is evident by many passages in his plays that would not be suffered by a modern audience; and are, therefore, certain instances, that the age he lived in had a much greater sense of virtue than the present.

It is, indeed, a melancholy reflection[a] to consider, that the British nation, which is now at a greater height of glory for its councils and conquests than it ever was before, should distinguish itself by a certain loeseness of principles, and a falling off from

[a] *Reflection to consider. i. e.* "to reflect." It should be,—"a melancholy *thing* to consider;" or, "it fills one with melancholy to consider."

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those schemes of thinking, which conduce to the happiness and perfection of human nature. This evil comes upon us from the the works of a few solemn blockheads, that meet together with the zeal and seriousness of apostles, to extirpate common sense, and propagate infidelity. These are the wretches, who, without any show of wit, learning, or reason, publish their crude conceptions, with the ambition of appearing more wise than the rest of mankind, upon no other pretence, than that of dissenting from them. One gets by heart a catalogue of title pages and editions; and immediately to become conspicuous, declares that he is an unbeliever. Another knows how to write a receipt, or cut up a dog, and forthwith argues against the immortality of the soul. I have known many a little wit, in the ostentation of his parts, rally the truth of the scripture, who was not able to read a chapter in it. These poor wretches talk blasphemy for want of discourse, and are rather the objects of scorn or pity, than of our indignation; but the grave disputant, that reads, and writes, and spends all his time in convincing himself and the world that he is no better than a brute, ought to be whipped out of a government, as a blot to a civil society, and a defamer of mankind.[1] I love to consider an infidel, whether distinguished by the title of deist, atheist, or free-thinker, in three different lights; in his solitudes, his afflictions, and his last moments.

A wise man, that lives up to the principles of reason and virtue, if one considers him in his solitude, as taking in the system of the universe, observing the mutual dependance and harmony, by which the whole frame of it hangs together, beating down his passions, or swelling his thoughts with magnificent ideas of Providence, makes a nobler figure in the eye of an intelligent being than the greatest conqueror amidst the pomps and solemnities of a triumph. On the contrary, there is not a more ridiculous ani

Toland is said to be the person alluded to in this severe passage.—G.

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mal than an atheist in his retirement. His mind is incapable of rapture or elevation: he can only consider himself as an insignificant figure in a landscape, and wandering up and down in a field or a meadow, under the same terms as the meanest animals about him, and as subject to as total a mortality as they, with this aggravation, that he is the only one amongst them who lies under the apprehension of it.

In distresses, he must be of all creatures the most helpless and forlorn; he feels the whole pressure of a present calamity, without being relieved by the memory of any thing that is passed, or the prospect of any thing that is to come. Annihilation is the greatest blessing that he proposes to himself, and an halter or a pistol the only refuge he can fly to. But if you would behold one of these gloomy miscreants in his poorest figure you must consider him under the terrors, or at the approach, of death.

About thirty years ago I was a shipboard with one of these vermin, when there arose a brisk gale, which could frighten nobody but himself. Upon the rolling of the ship he fell upon his knees, and confessed to the chaplain, that he had been a vile atheist, and had denied a Supreme Being ever since he came to his estate. The good man was astonished, and a report immediately ran through the ship, that there was an atheist upon the upper deck. Several of the common seamen, who had never heard the word before, thought it had been some strange fish; but they were more surprised when they saw it was a man, and heard out of his own mouth, 'That he never believed till that day that there was a God.' As he lay in the agonies of confession, one of the honest tars whispered to the boatswain, 'That it would be a good deed to heave him overboard.' But we were now within sight of port, when of a sudden the wind fell, and the penitent relapsed, begging all of us that were present, as we were gentlemen not to say any thing of what had passed.

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He[a] had not been ashore above two days, when one of the company began to rally him upon his devotion on shipboard, which the other denied in so high terms, that it produced the lie on both sides, and ended in a duel. The atheist was run through the body, and after some loss of blood, became as good a Christian as he was at sea, till he found that his wound was not mortal. He is at present one of the free-thinkers of the age, and now writing a pamphlet against several received opinions concerning the existence of fairies.[b]

As I have taken upon me to censure the faults of the age and country which I live in, I should have thought myself inexcusable to have passed over this crying one, which is the subject of my present discourse. I shall, therefore, from time to time, give my countrymen particular cautions against this distemper of the mind, that is almost become fashionable, and by that means more likely to spread. I have somewhere either read or heard a very memorable sentence, 'That a man would be a most insupportable monster, should he have the faults that are incident to his years, constitution, profession, family, religion, age and country; and yet every man is in danger of them all. For this reason, as I am an old man, I take particular care to avoid being covetous, and telling long stories: as I am choleric, I forbear not only swearing, but all interjections of fretting, as Pugh! Pish! and the like. As I am a layman, I resolve not to conceive an aversion for a wise and good man, because his coat is of a different colour from mine. As I am descended of the ancient family of the Bickerstaffes, I never call a man of merit an upstart. As a protestant,

[a] The following improvement on the story of the atheist, certainly by Mr. Addison.

[b] *The existence of fairies.* A fine stroke of satire, to insinuate, that the efforts of our most applauded free-thinkers are, generally, as harmless as their intentions are malicious; for that they only bend their force against some phantom of religion as *priestcraft, the intolerance of the clergy, &c.*, and then plume themselves on the conceit that they have been combating Christianity.

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I do not suffer my zeal so far to transport me, as to name the Pope and the Devil together. As I am fallen into this degenerate age, I guard myself particularly against the folly I have been now speaking of. And as I am an Englishman, I am very cautious not to hate a stranger, or despise a poor Palatine.

Sir Richard Steele assisted in this paper. T.

No. 114. SATURDAY, DECEMBER 31, 1709.

Ut in vitâ, sic in studiis, pulcherrimum et humanissimum existimo, severitatem comitatemque miscere, ne illa in tristitiam, hæc in petulantiam procedat.—PLIN. EPIST.

Sheer-Lane, December 30.

I WAS walking about my chamber this morning in a very gay humour, when I saw a coach stop at my door, and a youth about fifteen alighting out of it, who I perceived to be the eldest son of my bosom friend, that I gave some account of in my paper of the 17th of the last month. I felt a sensible pleasure rising in me at the sight of him, my acquaintance having begun with his father when he was just such a stripling, and about that very age. When he came up to me, he took me by the hand, and burst into tears. I was extremely moved, and immediately said, 'Child, how does your father do?' He began to reply, 'My mother——' but could not go on for weeping. I went down with him into the coach, and gathered out of him, that his mother was then dying, and that while the holy man was doing the last offices to her, he had taken that time to come and call me to his father, 'Who (he said) would certainly break his heart, if I did not go and comfort him.' The child's discretion in coming to me of his own head and the tenderness he showed for his parents, would have quite overpowered me, had I not resolved to fortify myself

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for the seasonable performances of those duties which I owed to my friend. As we were going, I could not but reflect upon the character of that excellent woman, and the greatness of his grief for the loss of one who has ever been the support to him under all other afflictions. 'How (thought I) will he be able to bear the hour of her death, that could not, when I was lately with him, speak of a sickness, which was then past, without sorrow.' We were now got pretty far into Westminster, and arrived at my friend's house. At the door of it I met Favonius,[1] not without a secret satisfaction to find he had been there. I had formerly conversed with him at his house; and as he abounds with that sort of virtue and knowledge which makes religion beautiful, and never leads the conversation into the violence and rage of party disputes, I listened to him with great pleasure. Our discourse chanced to be on the subject of Death, which he treated with such a strength of reason, and greatness of soul, that instead of being terrible, it appeared to a mind rightly cultivated, altogether to be contemned, or rather to be desired. As I met him at the door, I saw in his face a certain glowing of grief and humanity, heightened with an air of fortitude and resolution, which as I afterwards found, had such an irresistible force, as to suspend the pains of the dying, and the lamentation of the nearest friends who attended her. I went up directly to the room where she lay, and was met at the entrance by my friend, who, notwithstanding his thoughts had been composed a little before, at the sight of me, turned away his face and wept. The little family of children renewed the expressions of their sorrow according to their several ages and degrees of understanding. The eldest daughter was in tears, busied in attendance upon her mother; others were kneeling about the bed-side: and what troubled me most was, to see a

[1] Dr. Smalridge, at that time minister of the new chapel in Tothill Fields.—G.

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little boy, who was too young to know the reason, weeping only because his sisters did. The only one in the room who seemed resigned and comforted, was the dying person. At my approach to the bed-side, she told me, with a low broken voice, 'This is kindly done——Take care of your friend——Do not go from him.' She had before taken leave of her husband and children, in a manner proper for so solemn a parting, and with a gracefulness peculiar to a woman of her character. My heart was torn to pieces to see the husband on one side suppressing and keeping down the swellings of his grief, for fear of disturbing her in her last moments; and the wife, even at that time, concealing the pains she endured, for fear of increasing his affliction. She kept her eyes upon him for some moments after she grew speechless, and soon after closed them for ever. In the moment of her departure, my friend (who had thus far commanded himself) gave a deep groan, and fell into a swoon by her bed-side. The distraction of the children, who thought they saw both their parents expiring together, and now lying dead before them, would have melted the hardest heart; but they soon perceived their father recover, whom I helped to remove into another room, with a resolution to accompany him till the first pangs of his affliction were abated. I knew consolation would now be impertinent; and therefore contented myself to sit by him, and condole with him in silence. For I shall here use the method of an ancient author, who, in one of his epistles, relating the virtues and death of Macrinus's wife, expresses himself thus: 'I shall suspend my advice to this best of friends, till he is made capable of receiving it by those three great remedies, (*necessitas ipsa, dies longa, et satietas doloris*),[1] the necessity of submission, length of time, and saticty of grief."

In the mean time, I cannot but consider, with much commis-

[1] Pliny.

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eration, the melancholy state of one who has had such a part of himself torn from him, and which he misses in every circumstance of life. His condition is like that of one who has lately lost his right arm, and is every moment offering to help himself with it. He does not appear to himself the same person in his house, at his table, in company, or in retirement; and loses the relish of all the pleasures and diversions that were before entertaining to him by her participation of them. The most agreeable objects recal the sorrow for her with whom he used to enjoy them. This additional satisfaction, from the taste of pleasures in the society of one we love, is admirably described in Milton, who represents Eve, though in Paradise itself, no further pleased with the beautiful objects around her, than as she sees them in company with Adam, in that passage so inexpressibly charming.

With thee conversing, I forget all time,
All seasons, and their change; all please alike.
Sweet is the breath of morn, her rising sweet
With charm of earliest birds; pleasant the sun,
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit, and flower,
Glist'ring with dew; fragrant the fertile earth
After soft showers; and sweet the coming on
Of grateful evening mild; the silent night,
With this her solemn bird, and this fair moon,
And these the gems of heaven her starry train.
But neither breath of morn when she ascends
With charm of earliest birds, nor rising sun
In this delightful land, nor herb, fruit, flower,
Glist'ring with dew, nor fragrance after showers,
Nor grateful evening mild, nor silent night,
With this her solemn bird, nor walk by moon,
Or glittering star-light, without Thee is sweet.

The variety of images in this passage is infinitely pleasing, and the recapitulation of each particular image, with a little varying of the expression, makes one of the finest turns of words

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that I have ever seen: which I rather mention, because Mr. Dryden has said, in his preface to Juvenal, 'That he could meet with no turn of words in Milton."

It may further be observed, that though the sweetness of these verses has something in it of a pastoral, yet it excels the ordinary kind, as much as the scene of it is above an ordinary field or meadow. I might here, since I am accidentally led into this subject, show several passages in Milton that have as excellent turns of this nature, as any of our English poets whatsoever; but shall only mention that which follows, in which he describes the fallen angels engaged in the intricate disputes of predestination, free-will, and fore-knowledge; and to humour the perplexity, makes a kind of labyrinth in the very words that describe it.

Others apart sat on a hill retir'd,
In thoughts more elevate, and reason'd high
Of Providence, fore-knowledge, will, and fate,
Fix'd fate, free-will, fore-knowledge absolute,
And found no end in wand'ring mazes lost.

Sir Richard Steele assisted in this paper. T.[a]

No. 116. THURSDAY, JANUARY 5 1709.

———Pars minima est ipsa puella sui.—OVID.

Sheer-Lane, January 4.

THE court being prepared for proceeding on the cause of the petticoat, I gave orders to bring in a criminal who was taken up as she went out of the puppet-show about three nights ago, and was now standing in the street with a great concourse of people

[a] The dying scene in this paper, Sir Richard Steele's.

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about her. Word was brought me, that she had endeavoured twice or thrice to come in, but could not do it by reason of her petticoat, which was too large for the entrance of my house, though I had ordered both the folding-doors to be thrown open for its reception. Upon this, I desired the jury of matrons, who stood at my right hand, to inform themselves of her condition, and know whether there were any private reasons why she might not make her appearance separate from her petticoat. This was managed with great discretion, and had such an effect, that upon the return of the verdict from the bench of matrons, I issued out an order forthwith, that the criminal should be stripped of her encumbrances, till she became little enough to enter my house. I had before given directions for an engine of several legs, that could contract or open itself like the top of an umbrella, in order to place the petticoat upon it, by which means I might take a leisurely survey of it, as it should appear in its proper dimensions. This was all done accordingly; and forthwith, upon the closing of the engine, the petticoat was brought into court. I then directed the machine to be set upon the table, and dilated in such a manner, as to show the garment in its utmost circumference; but my great hall was too narrow for the experiment; for before it was half unfolded, it described so immoderate a circle, that the lower part of it brushed upon my face as I sat in my chair of judicature. I then inquired for the person that belonged to the petticoat; and, to my great surprise, was directed to a very beautiful young damsel, with so pretty a face and shape, that I bid her come out of the crowd, and seated her upon a little crock at my left hand. "My pretty maid (said I) do you own yourself to have been the inhabitant of the garment before us?" The girl I found had good sense, and told me with a smile, 'That notwithstanding it was her own petticoat, she should be very glad to see an example made of it; and that she wore it

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for no other reason, but that she had a mind to look as big and burly as other persons of her quality; that she had kept out of it as long as she could, and till she began to appear little in the eyes of all her acquaintance; that if she laid it aside, people would think she was not made like other women.' I always give great allowances to the fair sex upon account of the fashion, and therefore was not displeased with the defence of the pretty criminal. I then ordered the vest which stood before us to be drawn up by a pulley to the top of my great hall, and afterwards to be spread open by the engine it was placed upon, in such a manner, that it formed a very splendid and ample canopy over our heads, and covered the whole court of judicature with a kind of silken rotunda, in its form not unlike the cupola of St. Paul's. I entered upon the whole cause with great satisfaction, as I sat under the shadow of it.

The counsel for the petticoat was now called in, and ordered to produce what they had to say against the popular cry which was raised against it. They answered the objections with great strength and solidity of argument, and expatiated in very florid harangues, which they did not fail to set off and furbelow (if I may be allowed the metaphor) with many periodical sentences and turns of oratory. The chief arguments for their client were taken, first, from the great benefit that might arise to our woollen manufactory from this invention, which was calculated as follows: the common petticoat has not above four yards in the circumference; whereas this over our heads had more in the semi-diameter: so that by allowing it twenty-four yards in the circumference, the five millions of woollen petticoats, which according to Sir William Petty) supposing what ought to be supposed in a well-governed state, that all petticoats are made of that stuff,) would amount to thirty millions of those of the ancient mode. A prodigious improvement of the woollen trade

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and what could not fail to sink the power of France in a few years.

To introduce the second argument, they begged leave to read a petition of the rope-makers, wherein it was represented, that the demand for cords, and the price of them, were much risen since this fashion came up. At this, all the company who were present lifted up their eyes into the vault; and I must confess, we did discover many traces of cordage which were interwoven in the stiffening of the drapery.

A third argument was founded upon a petition of the Greenland trade, which[a] likewise represented the great consumption of whalebone which would be occasioned by the present fashion, and the benefit which would thereby accrue to that branch of the British trade.

To conclude, they gently touched upon the weight and unweildiness of the garment, which they insinuated might be of great use to preserve the honour of families.

These arguments would have wrought very much upon me, (as I then told the company in a long and elaborate discourse), had I not considered the great and additional expence which such fashions would bring upon fathers and husbands; and therefore by no means to be thought of till some years after a peace. I further urged, that it would be a prejudice to the ladies themselves, who could never expect to have any money in the pocket, if they laid out so much on the petticoat. To this I added, the great temptation it might give to virgins, of acting in security like married women, and by that means give a check to matrimony, an institution always encouraged by wise societies.

At the same time, in answer to the several petitions produced on that side, I shewed one subscribed by the women of several persons of quality, humbly setting forth, that since the introduc-

[a] *Trade which.* Read and point thus: —trade. It—

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tion of this mode, their respective ladies had (instead of bestowing on them their cast gowns) cut them into shreds, and mixed them with the cordage and buckram, to complete the stiffening of their under-petticoats For which, and sundry other reasons, I pronounced the petticoat a forfeiture: but to show that I did not make that judgment for the sake of filthy lucre, I ordered it to be folded up, and sent it as a present to a widow gentlewoman, who has five daughters, desiring she would make each of them a petticoat out of it, and send me back the remainder, which I design to cut into stomachers, caps, facings of my waistcoat sleeves, and other garnitures suitable to my age and quality.

I would not be understood, that (while I discard this monstrous invention) I am an enemy to the proper ornaments of the fair sex. On the contrary, as the hand of nature has poured on them such a profusion[a] of charms and graces, and sent them into the world more amiable and finished than the rest of her works; so I would have them bestow upon themselves all the additional beauties that art can supply them with, provided it does not interfere with, disguise, or pervert, those of nature.

I consider woman as a beautiful romantic animal, that may be adorned with furs and feathers, pearls and diamonds, ores and silks. The lynx shall cast its skin at her feet to make her a tippet; the peacock, parrot, and swan, shall pay contributions to her muff; the sea shall be searched for shells, and the rocks for gems; and every part of nature furnish out its share towards the embellishment of a creature that is the most consummate work of it. All this I shall indulge them in; but as for the petticoat I have been speaking of, I neither can nor will allow it.[b]

[a] *Poured—a profusion.* Not exact. He might have said—"*Such an abundance,*" or, better still, because more simply,—"*so many charms and graces.*"

[b] The inimitable ease and gaiety of humour, in this paper, occupies the mind so much, that one passes it over, without adverting, almost, to the extreme purity of the expression

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No. 117. SATURDAY, JANUARY 7, 1709.

Durate, et vosmet rebus servate secundis.—Virg.

Sheer-Lane, January 6.

When I look into the frame and constitution of my own mind, there is no part of it which I observe with greater satisfaction, than that tenderness and concern which it bears for the good and happiness of mankind. My own circumstances are indeed so narrow and scanty, that I should taste but very little pleasure, could I receive it only from those enjoyments which are in my own possession; but by this great tincture of humanity, which I find in all my thoughts and reflections, I am happier than any single person can be, with all the wealth, strength beauty, and success, that can be conferred upon a mortal, if he only relishes such a proportion of these blessings as is vested in himself, and is his own private property. By this means, every man that does himself any real service, does me a kindness. I come in for my share in all the good that happens to a man of merit and virtue, and partake of many gifts of fortune and power that I was never born to. There is nothing in particular in which I so much rejoice, as the deliverance of good and generous spirits out of dangers, difficulties, and distresses. And because the world does not supply instances of this kind to furnish out sufficient entertainments for such an humanity and benevolence of temper, I have ever delighted in reading the history of ages past, which draws together into a narrow compass the great occurrences and events that are but thinly sown in those tracts of time which lie within our own knowledge and observation. When I see the life of a great man, who has deserved well of his country, after having struggled through all the oppositions of prejudice and envy, breaking out with lustre and shining forth in all

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the splendor of success, I close my book, and am an happy man for a whole evening.

But since in history, events are of a mixed nature, and often happen alike to the worthless and the deserving, insomuch that we frequently see a virtuous man dying in the midst of disappointments and calamities, and the vicious ending their days in prosperity and peace; I love to amuse myself with the accounts I meet with in fabulous histories and fictions: for in this kind of writings we have always the pleasure of seeing vice punished and virtue rewarded. Indeed, were we able to view a man in the whole circle of his existence, we should have the satisfaction of seeing it close with happiness or misery, according to his proper merit: but though our view of him is interrupted by death before the finishing of his adventures, (if I may so speak) we may be sure that the conclusion and catastrophe is altogether suitable to his behaviour. On the contrary, the whole being of a man, considered as an hero, or a knight-errant, is comprehended within the limits of a poem or romance, and therefore always ends to our satisfaction; so that inventions of this kind are like food and exercise to a good natured disposition, which they please and gratify at the same time that they nourish and strengthen.[a] The greater the affliction is in which we see our favourites in these relations engaged, the greater is the pleasure we take in seeing them relieved.

Among the many feigned histories which I have met with in my reading, there is none in which the hero's perplexity is greater, and the winding out of it more difficult, than that in a French author whose name I have forgot. It so happens, that the hero's mistress was the sister of his most intimate friend, who, for certain reasons was given out to be dead, while he was preparing to leave his country in quest of adventures. The hero

[a] After the verb, add, "*it.*"

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having heard of his friend's death, immediately repaired to his mistress, to condole with her, and comfort her. Upon his arrival in her garden, he discovered at a distance, a man clasped in her arms, and embraced with the most endearing tenderness. What should he do? It did not consist with the gentleness of a knight-errant either to kill his mistress, or the man whom she was pleased to favour. At the same time, it would have spoiled a romance, should he have laid violent hands on himself. In short, he immediately entered upon his adventures; and after a long series of exploits, found out by degrees, that the person he saw in his mistress's arms was her own brother, taking leave of her before he left his country, and the embrace she gave him, nothing else but the affectionate farewell of a sister: so that he had at once the two greatest satisfactions that could enter into the heart of man, in finding his friend alive, whom he thought dead; and his mistress faithful, whom he had believed inconstant.

There are indeed some disasters so very fatal, that it is impossible for any accidents to rectify them. Of this kind was that of poor Lucretia; and yet we see Ovid has found an expedient even in a case like hers. He describes a beautiful and royal virgin walking on the sea-shore, where she was discovered by Neptune, and violated after a long and unsuccessful importunity. To mitigate her sorrow, he offers her whatever she would wish for. Never, certainly, was the wit of woman more puzzled in finding out a stratagem to retrieve her honour. Had she desired to be changed into a stock or stone, a beast, fish, or fowl, she would have been a loser by it: or had she desired to have been made a sea-nymph, or a goddess, her immortality would but have perpetuated her disgrace. Give me, therefore, said she, such a shape as may make me incapable of suffering again the like calamity, or of being reproached for what I have already suffered. To be short, she was turned into a man, and

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by that only means avoided the danger and imputation she so much dreaded.

I was once myself in agonies of grief that are unutterable, and in so great a distraction of mind, that I thought myself even out of the possibility of receiving comfort. The occasion was as follows: When I was a youth in a part of the army which was then quartered at Dover, I fell in love with an agreeable young woman, of a good family in those parts, and had the satisfaction of seeing my addresses kindly received, which occasioned the perplexity I am going to relate.

We were in a calm evening diverting ourselves upon the top of the cliff with the prospect of the sea, and trifling away the time in such little fondnesses as are most ridiculous to people in business, and most agreeable to those in love.

In the midst of these our innocent endearments, she snatched a paper of verses out of my hand, and ran away with them. I was following her, when on a sudden the ground, though at a considerable distance from the verge of the precipice, sunk under her, and threw her down from so prodigious an height upon such a range of rocks, as would have dashed her into ten thousand pieces, had her body been made of adamant. It is much easier for my reader to imagine my state of mind upon such an occasion, than for me to express it. I said to myself, 'It is not in the power of heaven to relieve me!' When I awaked,[a] equally transported and astonished, to see myself drawn out of an affliction which the very moment before appeared to me altogether inextricable.[1]

The impressions of grief and horror were so lively on this

[1] This story forms the subject of a long eulogium in Beattie's Dissertations Moral and Critical.—G,

[a] *When I awaked.* Inimitably contrived, not to tell us that this adventure was a dream, till we come to the catastrophe of it.

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occasion, that while they lasted, they made me more miserable than I was at the real death of this beloved person, (which happened a few months after, at a time when the match between us was concluded) inasmuch as the imaginary death was untimely, and I myself in a sort an accessary; whereas her decease had at least these alleviations, of being natural and inevitable.

The memory of the dream I have related, still dwells so strongly upon me, that I can never read the description of Dover-Cliff in Shakespear's tragedy of King Lear, without a fresh sense of my escape. The prospect from that place is drawn with such proper incidents, that whoever can read it without growing giddy must have a good head, or a very bad one.[a]

Come on, sir, here's the place. Stand still! how fearful
And dizzy 'tis to cast one's eyes so low?
The crows and choughs that wing the midway air
Show scarce as gross as beetles. Half-way down
Hangs one that gathers samphire. Dreadful trade!
Methinks he seems no bigger than his head.
The fishermen that walk upon the beach
Appear like mice, and yon tall anchoring bark
Diminish'd to her boat,[1] her boat a buoy
Almost too small for sight. The murmuring surge
(That on the unnumber'd idle pebbles beats)
Cannot be heard so high. I'll look no more,
Lest my brain turn.

[1] Was this Addison's reading, or that of some edition he consulted?—G.

[a] A quibble, not much to the credit of the writer. For, by a *good head*, is here meant, a head that does not turn and grow giddy at the sight of a precipice: and by a *bad one*, is meant a *head*, that leaves a man insensible to the force of this description. But these two heads may grow together on the same shoulders. The thought, then, is a false one, and the opposition is only in the sound, not in the sense.

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No. 119. THURSDAY, JANUARY 12, 1709.

In tenui labor.——————VIRG.

Sheer-Lane, January 11

I HAVE lately applied myself with much satisfaction to the curious discoveries that have been made by the help of microscopes, as they are related by authors of our own and other nations. There is a great deal of pleasure in prying into this world of wonders, which nature has laid out of sight, and seems industrious to conceal from us. Philosophy had ranged over all the visible creation, and began to want objects for her inquiries, when the present age, by the invention of glasses, opened a new and inexhaustible magazine of rarities, more wonderful and amazing than any of those which astonished our forefathers. I was yesterday amusing myself with speculations of this kind, and reflecting upon myriads of animals that swim in those little seas of juices that are contained in the several vessels of an human body. While my mind was thus filled with that secret wonder and delight, I could not but look upon myself as in an act of devotion, and am very well pleased with the thought of the great heathen anatomist, who calls his description of the parts of an human body, 'An Hymn to the Supreme Being.'[1] The reading of the day produced in my imagination an agreeable morning's dream, if I may call it such: for I am still in doubt, whether it passed in my sleeping or waking thoughts.[a] However it was, I fancied that my good genius stood at my bed's head, and entertained me with the following discourse; for upon my rising, it

[1] Galen.—De usu partium.—G.

[a] *Waking thoughts.* Finely observed, to intimate that what follows how fantastic soever it may seem, hath its foundation in truth and fact.

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dwelt so strongly upon me, that I writ down the substance of it if not the very words.

If (said he) you can be so transported with those productions of nature which are discovered to you by those artificial eyes that are the works of human invention, how great will your surprise be, when you shall have it in your power to model your own eye as you please, and adapt it to the bulk of objects, which, with all these helps, are by infinite degrees too minute for your perception. We who are unbodied spirits, can sharpen our sight to what degree we think fit, and make the least work of the creation distinct and visible. This gives us such ideas as cannot possibly enter into your present conceptions. There is not the least particle of matter which may not furnish one of us sufficient employment for a whole eternity. We can still divide it, and still open it, and still discover new wonders of Providence, as we look into the different texture of its parts, and meet with beds of vegetables, mineral and metallic mixtures, and several kinds of animals that lie hid, and as it were lost in such an endless fund of matter. I find you are surprised at this discourse; but as your reason tells you there are infinite parts in the smallest portion of matter, it will likewise convince you, that there is as great a variety of secrets, and as much room for discoveries, in a particle no bigger than the point of a pin, as in the globe of the whole earth. Your microscopes bring to sight shoals of living creatures in a spoonful of vinegar; but we, who can distinguish them in their different magnitudes, see among them several huge Leviathans, that terrify the little fry of animals about them, and take their pastime as in an ocean, or the great deep. I could not but smile at this part of his relation, and told him, I doubted not but he could give me the history of several invisible giants, accompanied with their respective dwarfs, in case that any of these little beings are of an human shape. You may assure

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yourself (said he) that we see in these little animals different natures, instincts, and modes of life, which correspond to what you observe in creatures of bigger dimensions. We descry millions of species subsisted[a] on a green leaf, which your glasses represent only in crowds and swarms. What appears to your eye but as hair or down rising on the surface of it, we find to be woods and forests, inhabited by beasts of prey, that are as dreadful in those their haunts, as lions and tigers in the deserts of Libya. I was much delighted with his discourse, and could not forbear telling him, that I should be wonderfully pleased to see a natural history of imperceptibles, containing a true account of such vegetables and animals as grow and live out of sight. Such disquisitions (answered he) are very suitable to reasonable creatures; and you may be sure, there are many curious spirits amongst us who employ themselves in such amusements. For as our hands, and all our senses, may be formed to what degree of strength and delicacy we please, in the same manner as our sight, we can make what experiments we are inclined to, how small soever the matter be in which we make them. I have been present at the dissection of a mite, and have seen the skeleton of a flea. I have been shown a forest of numberless trees, which has been picked out of an acorn. Your microscope can show you in it a compleat oak in miniature; and could you suit all your organs as we do, you might pluck an acorn from this little oak, which contains another tree; and so proceed from tree to tree, as long as you would think fit to continue your disquisitions It is almost impossible (added he) to talk of things so remote from common life, and the ordinary notions which mankind receive from blunt and gross organs of sense, without appearing extravagant and ridiculous. You have often seen a dog opened,[b]

[a] *Subsicted. Subsist,* has no participle passive. He should have said "*subsisting.*"

[b] I wonder that a man of Mr. Addison's humanity could speak of *open*

to observe the circulation of the blood, or make any other useful inquiry; and yet would be tempted to laugh if I should tell you, that a circle of much greater philosophers than any of the Royal Society, were present at the cutting up of one of those little animals which we find in the blue of a plumb; that it was tied down alive before them; and that they observed the palpitations of the heart, the course of the blood, the working of the muscles, and the convulsions in the several limbs, with great accuracy and improvement. I must confess, (said I) for my own part, I go along with you in all your discoveries with great pleasure; but it is certain, they are too fine for the gross of mankind, who are more struck with the description of every thing that is great and bulky. Accordingly we find the best judge of human nature setting forth his wisdom, not in the formation of these minute animals, (though indeed no less wonderful than the other) but in that of the Leviathan and Behemoth, the Horse and the Crocodile. Your observation (said he) is very just; and I must acknowledge for my own part, that although it is with much delight that I see the traces of Providence in these instances, I still take greater pleasure in considering the works of the creation in their immensity, than in their minuteness. For this reason, I rejoice when I strengthen my sight so as to make it pierce into the most remote spaces, and take a view of those heavenly bodies which lie out of the reach of human eyes, though assisted by telescopes. What you look upon as one confused white in the milky-way, appears to me a long tract of heavens, distinguished by stars that are ranged in proper figures and constellations. While you are admiring the sky in a starry night, I am entertained with a variety of worlds and suns placed one

ing a dog, with so much unconcern; or think it justifiable on the pretence of *making an useful discovery.*

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above another, and rising up to such an immense distance, that no created eye can see an end of them.

The latter part of his discourse flung me into such an astonishment, that he had been silent for some time before I took notice of it; when on a sudden I started up and drew my curtains, to look if any one was near me, but saw nobody, and cannot tell to this moment, whether it was my good genius or a dream that left me.

No. 120. SATURDAY, JANUARY 14, 1709.

———Velut silvis, ubi passim
Palantes error certo de tramite pellit;
Ille sinistrorsum, hic dextrorsum abit.—Hor.

Sheer-Lane, January 13.

Instead of considering any particular passion or character in any one set of men, my thoughts were last night employed on the contemplation of human life in general; and truly it appears to me, that the whole species are hurried on by the same desires, and engaged in the same pursuits, according to the different stages and divisions of life. Youth is devoted to lust, middle age to ambition, old age to avarice. These are the three general motives and principles of action both in good and bad men; though it must be acknowledged that they change their names, and refine their natures, according to the temper of the person whom they direct and animate. For with the good, lust becomes virtuous love; ambition, true honour; and avarice, the care of posterity. This scheme of thought amused me very agreeably till I retired to rest, and afterwards formed itself into a pleasing and regular

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vision,[a] which I shall describe in al its circumstances, as the objects presented themselves, whether in a serious or ridiculous manner.

I dreamed that I was in a wood, of so prodigious an extent, and cut into such a variety of walks and alleys, that all mankind were lost and bewildered in it. After having wandered up and down some time, I came into the centre of it, which opened into a wide plain, filled with multitudes of both sexes. I here discovered three great roads, very wide and long, that led into three different parts of the forest. On a sudden, the whole multitude broke into three parts, according to their different ages, and marched in their respective bodies into the three great roads that lay before them. As I had a mind to know how each of these roads terminated, and whither it would lead those who passed through them, I joined myself with the assembly that were in the flower and vigour of their age, and called themselves 'The Band of Lovers.' I found to my great surprise, that several old men besides myself had intruded into this agreeable company: as I had before observed, there were some young men who had united themselves to the band of misers, and were walking up the path of Avarice; though both made a very ridiculous figure, and were as much laughed at by those they joined, as by those they forsook. The walk which we marched up, for thickness of shades,

[a] Mr. Addison's serious papers on human life, have not, in general, the merit of his *humorous*. Even his style, on these occasions, (his genius not lying towards abstract, or formal discourse) hath a languor in it, which all the graces of his polished manner cannot conceal. But when he throws himself out in *dreams* and *visions*, the case is much otherwise. For his poetic invention supplies him with many apt *resemblances;* and his magic style (fired by the subject, and the writer's love of it) is then so bright and glowing, that Plato himself is but second to him in this province of moral allegory. His genius may be compared to the Spirit in Milton's mask. *When clad in this earth-worn mould,* I mean, in the hackneyed form of dissertation, one may take him for an ordinary swain or villager: but when he sports at ease, in his own element, and, as the poet says, "*plays i' th' plighted clouds,*" the reader is *awe-struck*, and easily recognises his divine original.

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embroidery of flowers, and melody of birds, with the distant purling of streams, and falls of water, was so wonderfully delightful, that it charmed our senses, and intoxicated our minds with pleasure. We had not been long here, before every man singled out some woman to whom he offered his addresses, and professed himself a lover; when on a sudden we perceived this delicious walk to grow more narrow as we advanced in it, till it ended in many intricate thickets, mazes, and labyrinths, that were so mixed with roses and brambles, brakes of thorns, and beds of flowers, rocky paths, and pleasing grottos, that it was hard to say, whether it gave greater delight or perplexity to those who travelled in it.

It was here that the lovers began to be eager in their pursuits. Some of their mistresses, who only seemed to retire for the sake of form and decency, led them into plantations that were disposed into regular walks; where, after they had wheeled about in some turns and windings, they suffered themselves to be overtaken, and gave their hands to those who pursued them. Others withdrew from their followers into little wildernesses, where there were so many paths interwoven with each other, in so much confusion and irregularity, that several of the lovers quitted the pursuit, or broke their hearts in the chase. It was sometimes very odd to see a man pursuing a fine woman that was following another, whose eye was fixed upon a fourth, that had her own game in view in some other quarter of the wilderness. I could not but observe two things in this place which I thought very particular, that several persons who stood only at the end of the avenues, and cast a careless eye upon the nymphs during their whole flight, often catched them, when those who pressed them the most warmly through all their turns and doubles, were wholly unsuccessful: and that some of my own age, who were at first looked upon with aversion and contempt, by being well ac-

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quainted with the wilderness, and by dodging their women in the particular corners and alleys of it, catched them in their arms, and took them from those whom they really loved and admired. There was a particular grove, which was called 'The Labyrinth of Coquettes;' where many were enticed to the chase, but few returned with purchase. It was pleasant enough to see a celebrated beauty, by smiling upon one, casting a glance upon another, beckoning to a third, and adapting her charms and graces to the several follies of those that admired her, drawing into the labyrinth a whole pack of lovers, that lost themselves in the maze, and never could find their way out of it. However, it was some satisfaction to me, to see many of the fair ones, who had thus deluded their followers, and left them among the intricacies of the labyrinth, obliged, when they came out of it, to surrender to the first partner that offered himself. I now had crossed over all the difficult and perplexed passages that seemed to bound our walk, when on the other side of them, I saw the same great road running on a little way, till it was terminated by two beautiful temples. I stood here for some time, and saw most of the multitude who had been dispersed amongst the thickets, coming out two by two, and marching up in pairs towards the temples that stood before us. The structure on the right hand was (as I afterwards found) consecrated to Virtuous Love, and could not be entered but by such as received a ring, or some other token, from a person who was placed as a guard at the gate of it. He wore a garland of roses and myrtles on his head, and on his shoulders a robe like an imperial mantle, white and unspotted all over, excepting only, that where it was clasped at his breast, there were two golden turtle doves that buttoned it by their bills, which were wrought in rubies. He was called by the name of Hymen, and was seated near the temple, in a delicious bower, made up of several trees, that were embraced by woodbines, jessamines, and

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amaranths, which were as so many emblems of marriage, and ornaments to the trunks that supported them. As I was single and unaccompanied, I was not permitted to enter the temple, and for that reason am a stranger to all the mysteries that were performed in it. I had, however, the curiosity to observe how the several couples that entered were disposed of; which was after the following manner. There were two great gates on the backside of the edifice, at which the whole crowd was let out. At one of these gates were two women, extremely beautiful, though in a different kind, the one having a very careful and composed air, the other a sort of smile and ineffable sweetness in her countenance. The name of the first was Discretion, and of the other Complacency. All who came out of this gate, and put themselves under the direction of these two sisters, were immediately conducted by them into gardens, groves, and meadows, which abounded in delights, and were furnished with every thing that could make them the proper seats of happiness. The second gate of this temple let out all the couples that were unhappily married, who came out linked together by chains, which each of them strove to break, but could not. Several of these were such as had never been acquainted with each other, before they met in the great walk, or had been too well acquainted in the thicket. The entrance of this gate was possessed by three sisters, who joined themselves with these wretches, and occasioned most of their miseries. The youngest of the sisters was known by the name of Levity, who with the innocence of a virgin, had the dress and behaviour of a harlot. The name of the second was Contention, who bore on her right arm a muff made of the skin of a porcupine; and on her left carried a little lap-dog, that barked and snapped at every one that passed by her.

The eldest of the sisters, who seemed to have an haughty and imperious air, was always accompanied with a tawny Cupid, who

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generally marched before her with a little mace on his shoulder, the end of which was fashioned into the horns of a stag. Her garments were yellow, and her complexion pale. Her eyes were piercing, but had odd casts in them, and that particular distemper, which makes persons who are troubled with it, see objects double. Upon inquiry, I was informed that her name was Jealousy.

Having finished my observations upon this temple, and its votaries, I repaired to that which stood on the left hand, and was called, 'The Temple of Lust.' The front of it was raised on Corinthian pillars, with all the meretricious ornaments that accompany that order; whereas that of the other was composed of the chaste and matron-like Ionic. The sides of it were adorned with several grotesque figures of goats, sparrows, heathen gods, satyrs, and monsters, made up of half man half beast. The gates were unguarded, and open to all that had a mind to enter. Upon my going in, I found the windows were blinded, and let in only a kind of twilight, that served to discover a prodigious number of dark corners and apartments, into which the whole temple was divided. I was here stunned with a mixed noise of clamour and jollity; on one side of me, I heard singing and dancing; on the other, brawls and clashing of swords. In short, I was so little pleased with the place, that I was going out of it; but found I could not return by the gate where I entered, which was barred against all that were come in, with bolts of iron, and locks of adamant. There was no going back from this temple through the paths of pleasure which led to it; all who passed through the ceremonies of the place, went out at an iron wicket, which was kept by a dreadful giant called Remorse, that held a scourge of scorpions in his hand, and drove them into the only outlet from that temple. This was a passage so rugged, so uneven, and choked with so many thorns and briars, that it was a

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melancholy spectacle to behold the pains and difficulties which both sexes suffered who walked through it. The men, though in the prime of their youth, appeared weak and enfeebled with old age: the women wrung their hands, and tore their hair; and several lost their limbs before they could extricate themselves out of the perplexities of the path in which they were engaged. The remaining part of this vision, and the adventures I met with in the two great roads of Ambition and Avarice, must be the subject of another paper.

ADVERTISEMENT.

I have this morning received the following letter from the famous Mr. Thomas Dogget.

"Sir,

"On Monday next will be acted for my benefit, the comedy of Love for Love: if you will do me the honour to appear there, I will publish on the bills, that it is to be performed at the request of Isaac Bickerstaffe, Esq. and question not but it will bring me as great an audience, as ever was at the house since the Morocco ambassador was there.

"I am, (with the greatest respect)
Your most obedient,
And most humble servant,
Thomas Dogget."

Being naturally an encourager of wit, as well as bound to it in the quality of censor, I returned the following answer.

"Mr. Dogget,

"I am very well pleased with the choice you have made of so excellent a play, and have always looked upon you as the best of comedians; I shall, therefore, come in between the first and second act, and remain in the right-hand box over the pit till the

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end of the fourth, provided you take care that every thing be rightly prepared for my reception."

No. 121. TUESDAY, JANUARY 17, 1709.

———Similis tibi, Cynthia, vel tibi cujus
Turbavit nitidos extinctus passer ocellos.—Juv.

From my own Apartment, January 16.

I was recollecting the remainder of my vision, when my maid came to me, and told me, there was a gentlewoman below who seemed to be in great trouble, and pressed very much to see me. When it lay in my power to remove the distress of an unhappy person, I thought I should very ill employ my time in attending matters of speculation, and therefore desired the lady would walk in. When she entered, I saw her eyes full of tears; however, her grief was not so great as to make her omit rules: for she was very long and exact in her civilities, which gave me time to view and consider her. Her clothes were very rich, but tarnished; and her words very fine, but ill applied. These distinctions made me without hesitation (though I had never seen her before) ask her, 'If her lady had any commands for me?' She then began to weep afresh, and with many broken sighs told me, 'That their family was in very great affliction'—I beseeched her to compose herself, for that I might possibly be capable of assisting them.———She then cast her eye upon my little dog, and was again transported with toc much passion to proceed; but with much ado, she at last gave me to understand, that Cupid, her lady's lap-dog, was dangerously ill, and in so bad a condition, that her lady neither saw company, nor went abroad, for which reason she did not come herself to consult me; that as I

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had mentioned with great affection my own dog, (here she curtsied, and looking first at the cur, and then on me, said, 'Indeed I had reason, for he was very pretty') her lady sent to me rather than to any other doctor, and hoped I would not laugh at her sorrow, but send her my advice. I must confess, I had some indignation to find myself treated like something below a farrier; yet well knowing, that the best as well as most tender way of dealing with a woman, is to fall in with her humours, and by that means, to let her see the absurdity of them; I proceeded accordingly: 'Pray, madam,' said I, 'can you give me any methodical account of this illness, and how Cupid was first taken?' 'Sir, (said she,) we have a little ignorant country girl, who is kept to tend him: she was recommended to our family by one, that my lady never saw but once, at a visit; and you know, persons of quality are always inclined to strangers; for I could have helped her to a cousin of my own, but—' 'Good madam (said I,) you neglect the account of the sick body,[a] while you are complaining of this girl.' 'No, no, sir, (said she,) begging your pardon: but it is the general fault of physicians, they are so in haste, that they never hear out the case. I say, this silly girl, after washing Cupid, let him stand half an hour in the window without his collar, where he catched cold, and in an hour after began to bark very hoarse. He had, however, a pretty good night, and we hoped the danger was over; but for these two nights last past, neither he nor my lady have slept a wink.' 'Has he, (said I,) taken any thing?' 'No, (said she,) but my lady says, he shall take any thing that you prescribe, provided you do not make use of Jesuits powder,[1] or the cold bath.[2] Poor

[1] Peruvian bark—not yet successfully introduced, though it had been known above fifty years.—G.

[2] The 'water cure' was already the subject of discussion. V. a curious note to No. 15 of the Tatler in Nichols' ed.—G.

[a] *The sick body.* The humour of this expression is inimitable.

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Cupid, (continued she,) has always been pthisical, and as he lies under something like a chin cough, we are afraid it will end in a consumption.' I then asked her, 'If she had brought any of his water to shew me?' Upon this, she stared me in the face, and said, 'I am afraid, Mr. Bickerstaffe, you are not serious;[a] but if you have any receipt that is proper on this occasion, pray let us have it, for my mistress is not to be comforted.' Upon this, I paused a little without returning any answer; and after some short silence, I proceeded in the following manner:[b] 'I have considered the nature of the distemper, and the constitution of the patient, and by the best observation that I can make on both, I think it safest to put him into a course of kitchen physic. [In the mean time, to remove his hoarseness, it will be the most natural way to make Cupid his own druggist; for which reason, I shall prescribe to him, three mornings successively, as much powder as will lie on a groat, of that noble remedy which the apothecaries call *album Græcum.* Upon hearing this advice, the young woman smiled,[c] as if she knew how ridiculous an errand she had been employed in; and indeed I found by the sequel of her discourse, that she was an arch baggage, and of a character that is frequent enough in persons of her employment, who are so used to conform themselves in every thing to the humours and passions of their mistresses, that they sacrifice superiority of sense to superiority of condition, and are insensibly betrayed into the passions and prejudices of those whom they serve, with-

[a] This was put in to prepare the way for the change of character.—*See the next page.*

[b] *Proceeded in the following manner.* I suppose, in Mr. Addison's original draught, it stood thus—"I dismissed her with the following prescription."

[c] This change of character in the Abigail, is so foreign to the design of the paper; is so languidly expressed, and carried on in a vein of humour so unlike Mr. Addison's, that I think it should be given to his coadjutor. What I mean, is, so much of this page as is contained within the crotchets, from "*In the mean,*" *&c.* to "*forced her out.*"

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out giving themselves leave to consider, that they are extravagant and ridiculous. However, I thought it very natural, when her eyes were thus open, to see her give a new turn to her discourse, and from sympathizing with her mistress in her follies, to fall a railing at her. 'You cannot imagine, (said she,) Mr. Bickerstaffe, what a life she makes us lead for the sake of this ugly cur: if he dies, we are the most unhappy family in town. She chanced to lose a parrot last year, which, to tell you truly, brought me into her service; for she turned off her woman upon it, who had lived with her ten years, because she neglected to give him water, though every one of the family says, she was as innocent of the bird's death, as the babe that is unborn. Nay, she told me this very morning, that if Cupid should die, she would send the poor innocent wench I was telling you of, to Bridewell, and have the milk-woman tried for her life at the Old Bailey, for putting water into his milk. In short, she talks like any distracted creature.'

'Since it is so, young woman, (said I,) I will by no means let you offend her, by staying on this message longer than is absolutely necessary;' and so forced her out.]

While I am studying to cure those evils and distresses that are necessary or natural to human life, I find my task growing upon me, since by these accidental cares, and acquired calamities, (if I may so call them,) my patients contract distempers to which their constitution is of itself a stranger. But this is an evil I have for many years remarked in the fair sex; and as they are by nature very much formed for affection and dalliance, I have observed, that when by too obstinate a cruelty, or any other means, they have disappointed themselves of the proper objects of love, as husbands, or children, such virgins have exactly at such a year grown fond of lap-dogs, parrots, or other animals. I know at this time a celebrated toast, whom I allow to be one of

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the most agreeable of her sex, that in the presence of her admirers, will give a torrent of kisses to her cat, any one of which a Christian would be glad of. I do not at the same time deny, but there are as great enormities of this kind committed by our sex as theirs. A Roman emperor had so very great an esteem for an horse of his, that he had thoughts of making him a consul; and several moderns of that rank of men, whom we call country 'squires, will not scruple to kiss their hounds before all the world, and declare, in the presence of their wives, that they had rather salute a favourite of the pack, than the finest woman in England. These voluntary friendships between animals of different species, seem to arise from instinct; for which reason, I have always looked upon the mutual goodwill between the 'squire and the hound, to be of the same nature with that between the lion and the jackal.

The only extravagance of this kind which appears to me excusable, is one that grew out of an excess of gratitude, which I have somewhere met with in the life of a Turkish emperor. His horse had brought him safe out of a field of battle, and from the pursuit of a victorious enemy. As a reward for such his good and faithful service, his master built him a stable of marble, shod him with gold, fed him in an ivory manger, and made him a rack of silver. He annexed to the stable several fields and meadows, lakes and running streams. At the same time he provided for him a seraglio of mares, the most beautiful that could be found in the whole Ottoman empire. To these were added a suitable train of domestics, consisting of grooms, farriers, rubbers, &c., accommodated with proper liveries and pensions. In short, nothing was omitted that could contribute to the ease and happiness of his life who had preserved the emperor's.

'By reason of the extreme cold, and the changeableness of

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the weather, I have been prevailed upon to allow the free use of the fardingal till the 20th of February next ensuing.'

No. 122. THURSDAY, JANUARY 19, 1709.

Cur in Theatrum Cato severe venisti?—MART.

From my own Apartment, January 18.

I FIND it is thought necessary, that I (who have taken upon me to censure the irregularities of the age) should give an account of my actions when they appear doubtful, or subject to misconstruction. My appearing at the play on Monday last,[a] is looked upon as a step in my conduct which I ought to explain, that others may not be misled by my example. It is true in matter of fact, I was present at the ingenious entertainment of that day, and placed myself in a box which was prepared for me with great civility and distinction. It is said of Virgil, when he entered a Roman theatre, where there were many thousands of spectators present, that the whole assembly rose up to do him honour; a respect which was never before paid to any but the emperor. I must confess, that universal clap, and other testimonies of applause, with which I was received at my first appearance in the theatre of Great Britain, gave me as sensible a delight, as the above-mentioned reception could give to that immortal poet. I should be ungrateful at the same time, if I did not take this opportunity of acknowledging the great civilities that were shown me by Mr. Thomas Dogget, who made his compliments to me between the acts after a most ingenuous and discreet manner; and at the same time communicated to me, that

[a] N. B. A person dressed for Isaac Bickerstaffe did appear at the play house on this occasion.

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the company of upholders desired to receive me at their door at the end of the Haymarket, and to light me home to my lodgings. That part of the ceremony I forbade, and took particular care during the whole play to observe the conduct of the drama, and give no offence by my own behaviour. Here I think it will not be foreign to my character, to lay down the proper duties of an audience, and what is incumbent upon each individual spectator in public diversions of this nature. Every one should on these occasions show his attention, understanding, and virtue. I would undertake to find out all the persons of sense and breeding by the effect of a single sentence, and to distinguish a gentleman as much by his laugh as his bow. When we see the footman and his lord diverted by the same jest, it very much turns to the diminution of the one, or the honour of the other. But though a man's quality may appear in his understanding and taste, the regard to virtue ought to be the same in all ranks and conditions of men, however they make a profession of it under the name of honour, religion, or morality. When, therefore, we see any thing divert an audience, either in tragedy or comedy, that strikes at the duties of civil life, or exposes what the best men in all ages have looked upon as sacred and inviolable, it is the certain sign of a profligate race of men, who are fallen from the virtue of their forefathers, and will be contemptible in the eyes of their posterity. For this reason I took great delight in seeing the generous and disinterested passion of the lovers in this comedy (which stood so many trials, and was proved by such a variety of diverting incidents) received with an universal approbation. This brings to my mind a passage in Cicero, which I could never read without being in love with the virtue of a Roman audience.[1] He there describes the shouts and applauses which the people gave to the persons who

[1] De Amicitia.

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acted the parts of Pylades and Orestes, in the noblest occasion that a poet could invent to show friendship in perfection. One of them had forfeited his life by an action which he had committed; and as they stood in judgment before the tyrant, each of them strove who should be the criminal, that he might save the life of his friend. Amidst the vehemence of each asserting himself to be the offender, the Roman audience gave a thunder of applause, and by that means, as the author hints, approved in others what they would have done themselves on the like occasion. Methinks, a people of so much virtue were deservedly placed at the head of mankind: but, alas! pleasures of this nature are not frequently to be met with on the English stage.

The Athenians, at a time when they were the most polite, as well as the most powerful government in the world, made the care of the stage one of the chief parts of the administration: and I must confess, I am astonished at the spirit of virtue which appeared in that people upon some expressions in a scene of a famous tragedy; an account of which we have in one of Seneca's epistles. A covetous person is represented speaking the common sentiments of all who are possessed with that vice in the following soliloquy, which I have translated literally.

'Let me be called a base man, so I am called a rich one. If a man is rich, who asks if he is good? The question is, how much we have; not from whence, or by what means we have it. Every one has so much merit as he has wealth. For my own part, let me be rich, O ye gods! or let me die. The man dies happily, who dies increasing his treasure. There is more pleasure in the possession of wealth, than in that of parents, children, wife, or friends.'

The audience were very much provoked by the first words of this speech; but when the actor came to the close of it, they could bear no longer. In short, the whole assembly rose up at

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once in the greatest fury, with a design to pluck him off the stage, and brand the work itself with infamy. In the midst of the tumult, the author came out from behind the scenes, begging the audience to be composed for a little while, and they should see the tragical end which this wretch should come to immediately. The promise of punishment appeased the people, who sat with great attention and pleasure to see an example made of so odious a criminal. It is with shame and concern I speak it; but I very much question, whether it is possible to make a speech so impious, as to raise such a laudable horror and indignation in a modern audience.

It is very natural for an author to make ostentation of his reading, as it is for an old man to tell stories; for which reason, I must beg the reader will excuse me, if I for once indulge myself in both these inclinations. We see the attention, judgment, and virtue of a whole audience, in the foregoing instances. If we would imitate the behaviour of a single spectator, let us reflect upon that of Socrates, in a particular which gives me as great an idea of that extraordinary man, as any circumstance of his life; or, what is more, of his death. This venerable person often frequented the theatre, which brought a great many thither out of a desire to see him. On which occasion, it is recorded of him, that he sometimes stood, to make himself the more conspicuous, and to satisfy the curiosity of the beholders. He was one day present at the first representation of a tragedy of Euripides, who was his intimate friend, and whom he is said to have assisted in several of his plays. In the midst of the tragedy, which had met with very great success, there chanc'd to be a line that seemed to encourage vice and immorality.

This was no sooner spoken, but Socrates rose from his seat, and without any regard to his affection for his friend, or to the success of the play, showed himself displeased at what was said,

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and walked out of the assembly. I question not but the reader will be curious to know what the line was that gave this divine heathen so much offence. If my memory fails me not, it was in the part of Hippolitus, who, when he is pressed by an oath, which he had taken to keep silence, returned for answer, that he had taken the oath with his tongue, but not with his heart. Had a person of a vicious character made such a speech, it might have been allowed as a proper representation of the baseness of his thoughts: but such an expression out of the mouth of the virtuous Hippolitus, was giving a sanction to falsehood, and establishing perjury by a maxim.

Having got over all interruptions, I have set apart to-morrow for the closing of my vision.

No. 123. SATURDAY, JANUARY 21, 1709.

Audire atque togam jubeo componere, quisquis
Ambitione mala, aut argenti pallet amore.—Hor.

From my own Apartment, Jan. 20.

A CONTINUATION OF THE VISION.

With much labour and difficulty I passed through the first part of my vision, and recovered the centre of the wood, from whence I had the prospect of the three great roads. I here joined myself to the middle-aged party of mankind, who marched behind the standard of ambition. The great road lay in a direct line, and was terminated by the Temple of Virtue. It was planted on each side with laurels, which were intermixed with marble trophies, carved pillars, and statues of lawgivers, heroes, statesmen, philosophers, and poets. The persons who travelled up this great path, were such whose thoughts were bent upon

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doing eminent services to mankind, or promoting the good of their country. On each side of this great road were several paths, that were also laid out in straight lines, and ran parallel with it. These were most of them covered walks, and received into them men of retired virtue, who proposed to themselves the same end of their journey, though they chose to make it in shade and obscurity. The edifices at the extremity of the walk were so contrived, that we could not see the Temple of Honour by reason of the Temple of Virtue, which stood before it. At the gates of this temple we were met by the goddess of it, who conducted us into that of Honour, which was joined to the other edifice by a beautiful triumphal arch, and had no other entrance into it. When the deity of the inner structure had received us, she presented us in a body to a figure that was placed over the high altar, and was the emblem of Eternity. She sat on a globe in the midst of a golden zodiac, holding the figure of a sun in in one hand, and a moon in the other. Her head was veiled, and her feet covered. Our hearts glowed within us as we stood amidst the sphere of light which this image cast on every side of it.

Having seen all that happened to this band of adventurers, I repaired to another pile of building that stood within view of the Temple of Honour, and was raised in imitation of it, upon the very same model; but at my approach to it, I found, that the stones were laid together without mortar, and the whole fabric stood upon so weak a foundation, that it shook with every wind that blew. This was called the Temple of Vanity. The goddess of it sat in the midst of a great many tapers, that burned day and night, and made her appear much better than she would have done in open day-light. Her whole art, was to show herself more beautiful and majestic than she really was. For which reason, she had painted her face, and wore a cluster of false jewels

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upon her breast: but what I more particularly observed, was, the breadth of her petticoat, which was made altogether in the fashion of a modern fardingale. This place was filled with hypocrites, pedants, free-thinkers, and prating politicians; with a rabble of those who have only titles to make them great men. Female votaries crowded the temple, choaked up the avenues of it, and were more in number than the sand upon the sea-shore. I made it my business in my return towards that part of the wood from whence I first set out, to observe the walks which led to this temple; for I met in it several who had begun their journey with the band of virtuous persons, and travelled some time in their company: but, upon examination, I found that there were several paths which led out of the great road into the sides of the wood, and ran into so many crooked turns and windings, that those who travelled through them often turned their backs upon the Temple of Virtue, then crossed the straight road, and sometimes marched in it for a little space, till the crooked path which they were engaged in, again led them into the wood. The several alleys of these wanderers had their particular ornaments: one of them I could not but take notice of in the walk of the mischievous pretenders to politics, which had at every turn the figure of a person, whom by the inscription I found to be Machiavel, pointing out the way with an extended finger like a Mercury.[1]

I was now returned[a] in the same manner as before, with a design to observe carefully every thing that passed in the region of Avarice, and the occurrences in that assembly, which was made up of persons of my own age. This body of travellers had not

[1] Poor Machiavelli suffers even at the hands of Addison. For another view, v. Greene's Historical Studies—Machiavelli.—G.

[a] *I was now returned. Return*, in the sense of *going back*, is a verb neuter The writer should, then, have said—"I *had* now *returned*."

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gone far in the third great road, before it led them insensibly into a deep valley, in which they journeyed several days with great toil and uneasiness, and without the necessary refreshments of food and sleep. The only relief they met with, was in a river that ran through the bottom of the valley on a bed of golden sand: they often drank of this stream, which had such a particular quality in it, that though it refreshed them for a time, it rather inflamed than quenched their thirst. On each side of the river was a range of hills full of precious ore; for where the rains had washed off the earth, one might see in several parts of them veins of gold, and rocks that looked like pure silver. We were told, that the deity of the place had forbade any of his votaries to dig into the bowels of these hills, or convert the treasures they contained to any use, under pain of starving. At the end of the valley, stood the Temple of Avarice, made after the manner of a fortification, and surrounded with a thousand triple-headed dogs, that were placed there to keep off beggars. At our approach they all fell a barking, and would have very much terrified us, had not an old woman, who had called herself by the forged name of Competency, offered herself for our guide. She carried under her garment a golden bough, which she no sooner held up in her hand, but the dogs lay down, and the gates flew open for our reception. We were led through an hundred iron doors, before we entered the temple. At the upper end of it sat the god of Avarice, with a long filthy beard, and a meagre starved countenance, enclosed with heaps of ingots and pyramids of money, but half naked and shivering with cold. On his right hand was a fiend called Rapine, and on his left a particular favourite to whom he had given the title of Parsimony. The first was his collector, and the other his cashier.

There were several long tables placed on each side of the temple, with respective officers attending behind them. Some

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of these I inquired into. At the first table was kept the office of Corruption. Seeing a solicitor extremely busy, and whispering every body that passed by, I kept my eye upon him very attentively, and saw him often going up to a person that had a pen in his hand, with a multiplication table and an almanack before him, which, as I afterwards heard, was all the learning he was master of. The solicitor would often apply himself to his ear, and at the same time convey money into his hand, for which the other would give him out a piece of paper or parchment, signed and sealed in form. The name of this dextrous and successful solicitor was Bribery. At the next table was the office of Extortion. Behind it sat a person in a bob-wig, counting over a great sum of money. He gave out little purses to several, who after a short tour, brought him in return, sacks full of the same kind of coin. I saw at the same time, a person called Fraud, who sat behind a counter with false scales, light weights, and scanty measures; by the skilful application of which instruments, she had got together an immense heap of wealth. It would be endless to name the several officers, or describe the votaries that attended in this temple. There were many old men panting and breathless, reposing their heads on bags of money; nay, many of them actually dying, whose very pangs and convulsions (which rendered their purses useless to them) only made them grasp the faster. There were some tearing with one hand all things, even to the garments and flesh of many miserable persons who stood before them, and with the other hand throwing away what they had seized, to harlots, flatterers, and panders, that stood behind them.

On a sudden the whole assembly fell a trembling. and upon inquiry, I found, that the great room we were in was haunted with a spectre, that many times a day appeared to them, and terrified them to distraction.

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In the midst of their terror and amazement, the apparition entered, which I immediately knew to be Poverty. Whether it were by my acquaintance with this phantom, which had rendered the sight of her more familiar to me, or, however it was, she did not make so indigent or frightful a figure in my eye, as the god of this loathsome temple. The miserable votaries of this place, were, I found, of another mind. Every one fancied himself threatened by the apparition as she stalked about the room, and began to lock their coffers, and tie their bags, with the utmost fear and trembling.

I must confess, I look upon the passion which I saw in this unhappy people to be of the same nature with those unaccountable antipathies which some persons are born with, or rather as a kind of phrenzy, not unlike that which throws a man into terrors and agonies at the sight of so useful and innocent a thing as water. The whole assembly was surprised, when, instead of paying my devotions to the deity whom they all adored, they saw me address myself to the phantom.

"Oh Poverty! (said I) my first petition to thee is, that thou wouldst never appear to me hereafter; but if thou wilt not grant me this, that thou wouldst not bear a form more terrible than that in which thou appearest to me at present. Let not thy threats and menaces betray me to any thing that is ungrateful or unjust. Let me not shut my ears to the cries of the needy. Let me not forget the person that has deserved well of me. Let me not, for any fear of thee, desert my friend, my principles, or my honour. If Wealth is to visit me, and to come with her usual attendants, Vanity and Avarice, do thou, Oh Poverty! hasten to my rescue; but bring along with thee the two sisters, in whose company thou art always cheerful, Liberty and Innocence.

The conclusion of this vision must be deferred to another opportunity.

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No. 131. THURSDAY, FEBRUARY 9, 1709.

——————Scelus est jugulare falernum,
Et dare Campano toxica sæva mero.—MART.

Sheer-Lane, February 8.

THERE is in this city a certain fraternity of chymical operators, who work under ground in holes, caverns, and dark retirements, to conceal their mysteries from the eyes and observation of mankind. These subterranean philosophers are daily employed in the transmigration of liquors, and, by the power of medical drugs and incantations, raising under the streets of London, the choicest products of the hills and valleys of France. They can squeeze Bourdeaux out of a sloe, and draw Champagne from an apple. Virgil, in that remarkable prophecy,

Incultisque rubens pendebit Sentibus Uva.

"The ripening grape shall hang on every thorn."

seems to have hinted at this art, which can turn a plantation of northern hedges into a vineyard. These adepts are known among one another by the name of wine-brewers, and I am afraid do great injury, not only to her majesty's customs, but to the bodies of many of her good subjects.

Having received sundry complaints against these invisible workmen, I ordered the proper officer of my court to ferret them out of their respective caves, and bring them before me, which was yesterday executed accordingly.

The person who appeared against them was a merchant, who had by him a great magazine of wines that he had laid in before the war: but these gentlemen (as he said) had so vitiated the nation's palate, that no man could believe his to be French, because it did not taste like what they sold for such. As a man never pleads better than where his own personal interest is concerned,

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he exhibited to the court with great eloquence, That this new corporation of druggists had inflamed the bills of mortality, and puzzled the college of physicians with diseases, for which they neither knew a name nor cure. He accused some of giving all their customers cholics and megrims; and mentioned one who had boasted, he had a tun of claret by him, that in a fortnight's time should give the gout to a dozen of the healthfullest men in the city, provided that their constitutions were prepared for it by wealth and idleness. He then enlarged, with a great show of reason, upon the prejudice which these mixtures and compositions had done to the brains of the English nation; as is too visible (said he) from many late pamphlets, speeches, and sermons, as well as from the ordinary conversations of the youth of this age. He then quoted an ingenious person, who would undertake to know by a man's writings, the wine he most delighted in; and on that occasion named a certain satirist, whom he had discovered to be the author of a lampoon, by a manifest taste of the sloe, which showed itself in it by much roughness, and little spirit.

In the last place, he ascribed to the unnatural tumults and fermentations, which these mixtures raise in our blood, the divisions, heats, and animosities, that reign among us; and in particular, asserted most of the modern enthusiasms and agitations to be nothing else but the effects of adulterated port.

The counsel for the brewers had a face so extremely inflamed and illuminated with carbuncles, that I did not wonder to see him an advocate for these sophistications. His rhetoric was likewise such as I should have expected from the common draught, which I found he often drank to a great excess. Indeed, I was so surprised at his figure and parts, that I ordered him to give me a taste of his usual liquor; which I had no sooner drank, but I found a pimple rising in my forehead; and felt such a sensible decay in

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my understanding, that I would not proceed in the trial till the fume of it was entirely dissipated.

This notable advocate had little to say in the defence of his clients, but that they were under a necessity of making claret if they would keep open their doors, it being the nature of mankind to love every thing that is prohibited. He further pretended to reason, that it might be as profitable to the nation to make French wine as French hats; and concluded with the great advantage that this had already brought to part of the kingdom. Upon which he imformed the court, 'That the lands in Herefordshire were raised two years purchase since the beginning of the war.'

When I had sent out my summons to these people, I gave at the same time orders to each of them to bring the several ingredients he made use of in distinct phials, which they had done accordingly, and ranged them into two rows on each side of the court. The workmen were drawn up in ranks behind them. The merchant informed me, that in one row of phials were the several colours they dealt in, and in the other the tastes. He then showed me on the right hand one who went by the name of Tom Tin toret, who (as he told me) was the greatest master in his colouring of any vintner in London. To give me a proof of his art, he took a glass of fair water; and by the infusion of three drops out of one of his phials, converted it into a most beautiful pale Burgundy. Two more of the same kind heightened it into a perfect Languedoc: from thence it passed into a florid Hermitage: and after having gone through two or three other changes, by the addition of a single drop, ended in a very deep Pontac. This ingenious virtuoso, seeing me very much surprised at his art, told me, That he had not an opportunity of showing it in perfection, having only made use of water for the ground work of his colouring: but that if I were to see an operation upon liquors of stronger bodies, the art would appear to much greater

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advantage. He added, 'That he doubted not but it would please my curiosity to see the cyder of one apple take only a vermillion when another, with a less quantity of the same infusion, would rise into a dark purple, according to the different texture of parts in the liquor.' He informed me also, 'That he could hit the different shades and degrees of red, as they appear in the pink and the rose, the clove and the carnation, as he had Rhenish or Moselle, Perry or White Port, to work in.'

I was so satisfied with the ingenuity of this virtuoso, that after having advised him to quit so dishonest a profession, I promised him, in consideration of his great genius, to recommend him as a partner to a friend of mine, who has heaped up great riches, and is a scarlet dyer.

The artists on my other hand were ordered in the second place to make some experiments of their skill before me: upon which the famous Harry Sippet stept out, and asked me, 'What I would be pleased to drink?' At the same time he filled out three or four white liquors in a glass, and told me, 'That it should be what I pleased to call for;' adding very learnedly, 'That the liquor before him was as the naked substance or first matter of his compound, to which he and his friend, who stood over against him, could give what accidents or form they pleased.' Finding him so great a philosopher, I desired he would convey into it the qualities and essence of right Bordeaux. 'Coming, coming, sir,' (said he, with the air of a drawer;) and after having cast his eye on the several tastes and flavours that stood before him, he took up a little cruet that was filled with a kind of inky juice, and pouring some of it out into the glass of white wine, presented it to me, and told me, 'This was the wine over which most of the business of the last term had been dispatched.' I must confess, I looked upon that sooty drug which he held up in his cruet, as the quint essence of English Bourdeaux, and therefore desired him to give

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me a glass of it by itself, which he did with great unwillingness. My cat at that time sat by me, upon the elbow of my chair; and as I did not care for making the experiment upon myself, I reached it to her to sip of it, which had like to have cost her her life; for notwithstanding it flung her at first into freakish tricks, quite contrary to her usual gravity, in less than a quarter of an hour she fell into convulsions; and had it not been a creature more tenacious of life than any other, would certainly have died under the operation.

I was so incensed by the tortures of my innocent domestic, and the unworthy dealings of these men, that I told them, if each of them had as many lives as the injured creature before them, they deserved to forfeit them for the pernicious arts which they used for their profit. I therefore bid them look upon themselves as no better than a kind of assassins and murderers within the law. However, since they had dealt so clearly with me, and laid before me their whole practice, I dismissed them for that time; with a particular request, That they would not poison any of my friends and acquaintance, and take to some honest livelihood without loss of time.

For my own part, I have resolved hereafter to be very careful in my liquors, and have agreed with a friend of mine in the army, upon their next march, to secure me two hogsheads of the best stomach-wine in the cellars of Versailles, for the good of my lucubrations, and the comfort of my old age.

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No. 133. TUESDAY, FEBRUARY 14, 1709.

Dum tacent, clamant.—TULL.

Sheer-Lane, February 13.

SILENCE is sometimes more significant and sublime than the most noble and expressive eloquence, and is on many occasions the indication of a great mind. Several authors have treated of silence as a part of duty and discretion, but none of them have considered it in this light. Homer compares the noise and clamour of the Trojans advancing towards the enemy, to the cackling of cranes when they invade an army of pigmies. On the contrary, he makes his countrymen and favourites, the Greeks, move forward in a regular determined march, and in the depth of silence. I find, in the accounts which are given us of some of the more Eastern nations, where the inhabitants are disposed by their constitutions and climates to higher strains of thought, and more elevated raptures than what we feel in the Northern regions of the world, that silence is a religious exercise among them. For when their public devotions are in the greatest fervour, and their hearts lifted up as high as words can raise them, there are certain suspensions of sound and motion for a time, in which the mind is left to itself, and supposed to swell with such secret conceptions as are too big for utterance. I have myself been wonderfully delighted with a master-piece of music, when in the very tumult and ferment of their harmony, all the voices and instruments have stopped short on a sudden, and after a little pause recovered themselves again as it were, and renewed the concert in all its parts. Methoughts this short interval of silence has had more music in it than any the same space of time before or after it. There are two instances of silence in the two greatest poets that ever wrote, which have something in them as sublime as any of the speeches in their whole works. The first is that of

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Ajax, in the eleventh book of the Odyssey. Ulysses, who had been the rival of this great man in his life, as well as the occasion of his death, upon meeting his shade in the regions of departed heroes, makes his submission to him with an humility next to adoration, which the other passes over with dumb sullen majesty, and such a silence, as (to use the words of Longinus,) had more greatness in it than any thing he could have spoken.

The next instance I shall mention is in Virgil, where the poet, doubtless, imitates this silence of Ajax in that of Dido; though I do not know that any of his commentators have taken notice of it. Æneas, finding, among the shades of despairing lovers, the ghost of her who had lately died for him, with the wound still fresh upon her, addresses himself to her with expanded arms, floods of tears, and the most passionate professions of his own innocence as to what had happened; all which Dido receives with the dignity and disdain of a resenting lover, and an injured queen; and is so far from vouchsafing him an answer, that she does not give him a single look. The poet represents her as turning away her face from him while he spoke to her; and after having kept her eyes for some time upon the ground, as one that heard and contemned his protestations, flying from him into the grove of myrtle, and into the arms of another, whose fidelity had deserved her love.

I have often thought our writers of tragedy have been very defective in this particular, and that they might have given greater beauty to their works, by certain stops and pauses in the representation of such passions, as it is not in the power of language to express. There is something like this in the last act of Venice Preserved, where Pierre is brought to an infamous execution, and begs of his friend, as a reparation for past injuries, and the only favour he could do him, to rescue him from the ignominy of the wheel, by stabbing him. As he is going to make this

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dreadful request, he is not able to communicate it, but withdraws his face from his friend's ear, and bursts into tears. The melancholy silence that follows hereupon, and continues till he has recovered himself enough to reveal his mind to his friend, raises in the spectators a grief that is inexpressible, and an idea of such a complicated distress in the actor as words cannot utter. It would look as ridiculous to many readers to give rules and directions for proper silences, as for 'penning a whisper:' but it is certain, that in the extremity of most passions, particularly surprise, admiration, astonishment, nay, rage itself, there is nothing more graceful than to see the play stand for a few moments, and the audience fixed in an agreeable suspense during the silence of a skilful actor.

But silence never shows itself to so great an advantage, as when it is made the reply to calumny and defamation, provided that we give no just occasion for them. We might produce an example of it in the behaviour of one in whom it appeared in all its majesty, and one whose silence, as well as his person, was altogether divine. When one considers this subject only in its sublimity, this great instance could not but occur to me; and since I only make use of it to show the highest example of it, I hope I do not offend in it. To forbear replying to an unjust reproach, and overlook it with a generous, or (if possible) with an entire neglect of it, is one of the most heroic acts of a great mind. And I must confess, when I reflect upon the behaviour of some of the greatest men of antiquity, I do not so much admire them that they deserve the praise of the whole age they lived in, as because they contemned the envy and detraction of it.

All that is incumbent on a man of worth, who suffers under so ill a treatment, is to lie by for some time in silence and obscurity, till the prejudice of the times be over, and his reputation cleared. I have often read, with a great deal of pleasure, a

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legacy of the famous Lord Bacon, one of the greatest geniuses that our own or any country has produced: after having bequeathed his soul, body, and estate, in the usual form, he adds, "My name and memory I leave to foreign nations, and to my countrymen, after some time be passed over."

At the same time that I recommend this philosophy to others, I must confess, I am so poor a proficient in it myself, that if in the course of my lucubrations it happens, as it has done more than once, that my paper is duller than in conscience it ought to be, I think the time an age till I have an opportunity of putting out another, and growing famous again for two days.

I must not close my discourse upon silence, without informing my reader, that I have by me an elaborate treatise on the aposiopesis called an *Et cætera*, it being a figure much used by some learned authors, and particularly by the great Littleton, who, as my Lord Chief Justice Coke observes, had a most admirable talent at an *&c.*

No. 146. THURSDAY, MARCH 16, 1709.

Permittes ipsis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabunt Dii.
Charior est illis homo, quam sibi. Nos animorum
Impulsu et cœca magnaque cupidine ducti
Conjugium petimus, partumque uxoris; at illis
Notum, qui pueri, qualisque futura sit uxor. JUV.

From my own Apartment, March 15.

AMONG the various sets of correspondents who apply to me for advice, and send up their cases from all parts of Great Britain, there are none who are more importunate with me, and whom I am more inclined to answer, than the Complainers. One of

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them dates his letter to me from the banks of a purling stream, where he used to ruminate in solitude upon the divine Clarissa, and where he is now looking about for a convenient leap, which he tells me he is resolved to take, unless I support him under the loss of that charming perjured woman. Poor Lavinia presses as much for consolation on the other side, and is reduced to such an extremity of despair by the inconstancy of Philander, that she tells me she writes her letter with her pen in one hand, and her garter in the other. A gentleman of an ancient family in Norfolk is almost out of his wits upon account of a greyhound, that, after having been his inseparable companion for ten years, is at last run mad. Another (who I believe is serious,) complains to me, in a very moving manner, of the loss of a wife; and another, in terms still more moving, of a purse of money that was taken from him on Bagshot Heath, and which, he tells me, would not have troubled him if he had given it to the poor. In short, there is scarce a calamity in human life that has not produced me a letter.

It is, indeed, wonderful to consider, how men are able to raise affliction to themselves out of every thing. Lands and houses, sheep and oxen, can convey happiness and misery into the hearts of reasonable creatures. Nay, I have known a muff, a scarf, or a tippet, become a solid blessing or misfortune. A lap-dog has broke the hearts of thousands. Flavia, who had buried five children, and two husbands, was never able to get over the loss of her parrot. How often has a divine creature been thrown into a fit, by a neglect at a ball, or an assembly? Mopsa has kept her chamber ever since the last masquerade, and is in greater danger of her life upon being left out of it, than Clarinda from the violent cold which she caught at it. Nor are these dear creatures the only sufferers by such imaginary calamities; many an author has been dejected at the censure of one whom he ever

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looked upon as an ideot; and many a hero cast into a fit of melancholy, because the rabble have not hooted at him as he passed through the streets. Theron places all his happiness in a running horse, Suffenus in a gilded chariot, Fulvius in a blue string, and Florio in a tulip-root. It would be endless to enumerate the many fantastical afflictions that disturb mankind; but as a misery is not to be measured from the nature of the evil, but from the temper of the sufferer, I shall present my readers, who are unhappy either in reality or imagination, with an allegory, for which I am indebted to the great father and prince of poets.

As I was sitting after dinner in my elbow chair, I took up Homer, and dipped into that famous speech of Achilles to Priam, in which he tells him, that Jupiter has by him two great vessels, the one filled with blessings, and the other with misfortunes; out of which he mingles a composition for every man that comes into the world. This passage so exceedingly pleased me, that as I fell insensibly into my afternoon's slumber, it wrought my imagination into the following dream.

When Jupiter took into his hands the government of the world, the several parts of nature, with the presiding deities, did homage to him. One presented him with a mountain of winds, another with a magazine of hail, and a third with a pile of thunder-bolts. The stars offered up their influences, the ocean gave in his trident, the earth her fruits, and the sun his seasons. Among the several deities who came to make their court on this occasion, the Destinies advanced with two great tuns carried before them, one of which they fixed at the right hand of Jupiter as he sat upon his throne, and the other on his left. The first was filled with all the blessings, and the other with all the calamities of human life. Jupiter, in the beginning of his reign, finding the world much more innocent than it is in this iron age,

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poured very plentifully out of the tun that stood at his right hand; but as mankind degenerated, and became unworthy of his blessings, he set abroach the other vessel, that filled the world with pain and poverty, battles and distempers, jealousy and falsehood, intoxicating pleasures and untimely deaths.

He was at length so very much incensed at the great depravation of human nature, and the repeated provocations which he received from all parts of the earth, that having resolved to destroy the whole species, except Deucalion and Fyrrha, he commanded the destinies to gather up the blessings which he had thrown away upon the sons of men, and lay them up till the world should be inhabited by a more virtuous and deserving race of mortals.

The three sisters immediately repaired to the earth, in search of the several blessings that had been scattered on it; but found the task which was enjoined them, to be much more difficult than they had imagined. The first places they resorted to, as the most likely to succeed in, were cities, palaces, and courts; but instead of meeting with what they looked for here, they found nothing but envy, repining, uneasiness, and the like bitter ingredients of the left-hand vessel. Whereas, to their great surprise, they discovered content, cheerfulness, health, innocence, and other the most substantial blessings of life, in cottages, shades, and solitudes.

There was another circumstance no less unexpected than the former, and which gave them very great perplexity in the discharge of the trust which Jupiter had committed to them. They observed, that several blessings had degenerated into calamities, and that several calamities had improved into blessings, according as they fell into the possession of wise or foolish men. They often found power with so much insolence and impatience cleaving to it, that it became a misfortune to the person on whom it was conferred. Youth had often distempers growing about it

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worse than the infirmities of old age: wealth was often united to such a sordid avarice, as made it the most uncomfortable and painful kind of poverty. On the contrary, they often found pain made glorious by fortitude, poverty lost in content, deformity beautified with virtue. In a word, the blessings were often like good fruits planted in a bad soil, that by degrees fall off from their natural relish, into tastes altogether insipid or unwholesome; and the calamities, like harsh fruits, cultivated in a good soil, and enriched by proper grafts and inoculations, till they swell with generous and delightful juices.

There was still a third circumstance that occasioned as great a surprise to the three sisters as either of the foregoing, when they discovered several blessings and calamities which had never been in either of the tuns that stood by the throne of Jupiter, and were nevertheless as great occasions of happiness or misery as any there. These were that spurious crop of blessings and calamities which were never sown by the hand of the Deity, but grow of themselves out of the fancies and dispositions of human creatures. Such are dress, titles, place, equipage, false shame, and groundless fear, with the like vain imaginations that shoot up in trifling, weak, and irresolute minds.

The destinies finding themselves in so great a perplexity, concluded, that it would be impossible for them to execute the commands that had been given them according to their first intention; for which reason they agreed to throw all the blessings and calamities together in one large vessel, and in that manner offer them up at the feet of Jupiter.

This was performed accordingly, the eldest sister presenting herself before the vessel, and introducing it with an apology for what they had done.

'O Jupiter! (says she) we have gathered together all the good and evil, the comforts and distresses of human life, which

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we thus present before thee in one promiscuous heap. We beseech thee that thou thyself wilt sort them out for the future, as in thy wisdom thou shalt think fit. For we acknowledge, that there is none beside thee that can judge what will occasion grief or joy in the heart of a human creature, and what will prove a blessing or a calamity to the person on whom it is bestowed.'

No. 147. SATURDAY, MARCH 18, 1709.

———Ut ameris amabilis esto.—Ovid.

From my own Apartment, March 18.

Reading is to the mind, what exercise is to the body. As by the one, health is preserved, strengthened, and invigorated; by the other, virtue (which is the health of the mind) is kept alive, cherished, and confirmed. But as exercise becomes tedious and painful when we make use of it only as the means of health, so reading is apt to grow uneasy and burthensome, when we apply ourselves to it only for our improvement in virtue. For this reason, the virtue which we gather from a fable, or an allegory, is like the health we get by hunting; as we are engaged in an agreeable pursuit that draws us on with pleasure, and makes us insensible of the fatigues that accompany it.

After this preface, I shall set down a very beautiful allegorical fable of the great poet whom I mentioned in my last paper, and whom it is very difficult to lay aside when one is engaged in the reading of him: and this I particularly design for the use of several of my fair correspondents, who in their letters have complained to me, that they have lost the affections of their husbands, and desire my advice how to recover them.

Juno, says Homer, seeing her Jupiter seated on the top of

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Mount Ida, and knowing that he conceived an aversion to her, began to study how she should regain his affections, and make herself amiable to him. With this thought she immediately retired into her chamber, where she bathed herself in ambrosia, which gave her person all its beauty, and diffused so divine an odour, as refreshed all nature, and sweetened both heaven and earth. She let her immortal tresses flow in the most graceful manner, and took a particular care to dress herself in several ornaments, which the poet describes at length, and which the goddess chose out as the most proper to set off her person to the best advantage. In the next place, she made a visit to Venus, the deity who presides over love, and begged of her, as a particular favour, that she would lend her for a while those charms with which she subdued the hearts both of gods and men. For, says the goddess, I would make use of them to reconcile the two deities, who took care of me in my infancy, and who, at present, are at so great a variance, that they are estranged from each other's bed. Venus was proud of an opportunity of obliging so great a goddess, and therefore made her a present of the cestus which she used to wear about her own waist, with advice to hide it in her bosom, till she had accomplished her intention. This cestus was a fine party-coloured girdle, which, as Homer tells us, had all the attractions of the sex wrought into it. The four principal figures in the embroidery were love, desire, fondness of speech, and conversation, filled with that sweetness and complacency which, says the poet, insensibly steal away the hearts of the wisest men.

Juno, after having made these necessary preparations, came as by accident into the presence of Jupiter, who is said to have been as much inflamed with her beauty, as when he first stole to her embraces without the consent of their parents. Juno, to cover her real thoughts, told him, as she had told Venus, that she

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was going to make a visit to Oceanus and Tethys. He prevailed upon her to stay with him, protesting to her, that she appeared more amiable in his eye, than ever any mortal, goddess, or even herself, had appeared to him till that day. The poet then represents him in so great an ardour, that (without going up to the house which had been built by the hands of Vulcan, according to Juno s direction) he threw a golden cloud over their heads as they sat upon the top of Mount Ida, while the earth beneath them sprung up in lotuses, saffrons, hyacinths, and a bed of the softest flowers for their repose.

This close translation of one of the finest passages in Homer, may suggest abundance of instruction to a woman who has a mind to preserve or recal the affection of her husband. The care of the person, and the dress, with the particular blandishments woven in the cestus, are so plainly recommended by this fable, and so indispensably necessary in every female who desires to please, that they need no further explanation. The discretion likewise in covering all matrimonial quarrels from the knowledge of others, is taught in the pretended visit to Tethys, in the speech where Juno addresses herself to Venus; as the chaste and prudent management of a wife's charms is intimated by the same pretence for her appearing before Jupiter, and by the concealment of the cestus in her bosom.

I shall leave this tale to the consideration of such good housewives who are never well dressed but when they are abroad, and think it necessary to appear more agreeable to all men living than their husbands: as also to those prudent ladies, who, to avoid the appearance of being over-fond, entertain their husbands with indifference, aversion sullen silence, or exasperating language.

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Sheer-Lane, March 17.

Upon my coming home last night, I found a very handsome present of wine left for me, as a taste of 216 hogsheads which are to be put to sale at 20*l.* a hogshead, at Garraway's Coffee-house, in Exchange-Alley, on the 22d instant, at three in the afternoon, and to be tasted in Major Long's vaults from the 20th instant till the time of sale.[1] This having been sent to me with a desire that I would give my judgment upon it, I immediately impannelled a jury of men of nice palates and strong heads, who being all of them very scrupulous, and unwilling to proceed rashly in a matter of so great importance, refused to bring in their verdict till three in the morning; at which time the foreman pronounced as well as he was able, Extra—a—ordinary French claret. For my own part, as I love to consult my pillow in all points of moment, I slept upon it before I would give my sentence, and this morning confirmed the verdict.

Having mentioned this tribute of wine, I must give notice to my correspondents for the future, who shall apply to me on this occasion, that as I shall decide nothing unadvisedly in matters of this nature, I cannot pretend to give judgment of a right good liquor, without examining at least three dozen bottles of it. I must at the same time do myself the justice to let the world know that I have resisted great temptations in this kind; as it is well known to a butcher in Clare-Market, who endeavored to corrupt me with a dozen and a half of marrow-bones.[2] I had likewise a bribe sent me by a fishmonger, consisting of a collar of brawn, and a jole of salmon; but not finding them excellent in their kinds, I had the integrity to eat them both up without speaking one word of them. However, for the future, I shall have an eye

[1] The original ed. of No. 145 of the Tatler contains an advertisement of this sale of claret.—G.

[2] V. No. 162, paragraph 1.—G.

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to the diet of this great city, and will recommend the best and most wholesome food to them, if I receive these proper and respectful notices from the sellers, that it may not be said hereafter, my readers were better taught than fed.

No. 148. TUESDAY, MARCH 21, 1709.

——Gustus elementa per omnia quærunt,
Nunquam animo pretiis obstantibus.—Juv.

From my own Apartment, March 20.

Having intimated in my last paper that I design to take under my inspection the diet of this great city, I shall begin with a very earnest and serious exhortation to all my well-disposed readers, that they would return to the food of their forefathers, and reconcile themselves to beef and mutton.[1] This was the diet which bred that hardy race of mortals, who won the fields of Cressy and Agincourt. I need not go up so high as the history of Guy Earl of Warwick, who is well known to have eaten up a dun cow of his own killing.[2] The renowned King Arthur is generally looked upon as the first who ever sat down to a whole roasted ox (which was certainly the best way to preserve the gravy;) and it is further added, that he and his knights sat about it at his round table, and usually consumed it to the very bones before they would enter upon any debate of moment. The Black Prince was a professed lover of the brisket; not to mention the history of the sirloin, or the institution of the order of beef-eaters, which are all so many evident and undeniable marks of the great respect which our warlike predecessors have paid to this excellent food. The tables of the ancient gentry of this nation were cov-

[1] V. No. 162.

[2] V. Nichols's note ad loc.

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ered thrice a day with hot roast beef; and I am credibly informed by an antiquary who has searched the registers in which the bills of fare of the court are recorded, that instead of tea and bread and butter, which have prevailed of late years, the maids of honour in Queen Elizabeth's time were allowed three rumps of beef for their breakfast. Mutton has likewise been in great repute among our valiant countrymen, but was formerly observed to be the food rather of men of nice and delicate appetites, than those of strong and robust constitutions. For which reason, even to this day, we use the word sheep-biter as a term of reproach, as we do a beef-eater in a respectful and honourable sense. As for the flesh of lamb, veal, chicken, and other animals under age, they were the invention of sickly and degenerate palates, according to that wholesome remark of Daniel the historian, who takes notice, that in all taxes upon provisions, during the reigns of several of our kings, there is nothing mentioned besides the flesh of such fowl and cattle as were arrived at their full growth, and were mature for slaughter. The common people of this kingdom do still keep up the taste of their ancestors; and it is to this that we in a great measure owe the unparalleled victories that have been gained in this reign: for I would desire my reader to consider, what work our countrymen would have made at Blenheim and Ramillies, if they had been fed on fricacies and ragouts.

For this reason we at present see the florid complexion, the strong limb, and the hale constitution, are to be found chiefly among the meaner sort of people, or in the wild gentry, who have been educated among the woods and mountains: whereas many great families are insensibly fallen off from the athletic constitution of their progenitors, and are dwindled away into a pale, sickly, spindle-legged generation of valetudinarians.

I may perhaps be thought extravagant in my notion; but I

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must confess, I am apt to impute the dishonours that sometimes happen in great families to the inflaming kind of diet which is so much in fashion. Many dishes can excite desire without giving strength, and heat the body without nourishing it: as physicians observe, that the poorest and most dispirited blood is most subject to fevers. I look upon a French ragout to be as pernicious to the stomach as a glass of spirits; and when I have seen a young lady swallow all the instigations of high soups, seasoned sauces, and forced meats, I have wondered at the despair or tedious sighing of her lovers.

The rules among these false delicates, are to be as contradictory as they can be to nature.

Without expecting the return of hunger, they eat for appetite, and prepare dishes not to allay, but to excite it.

They admit of nothing at their tables in its natural form, or without some disguise.

They are are to eat every thing before it comes in season, and to leave it off as soon as it is good to be eaten.

They are not to approve any thing that is agreeable to ordinary palates; and nothing is to gratify their senses, but what would offend those of their inferiors.

I remember I was last summer invited to a friend's house, who is a great admirer of the French cookery, and (as the phrase is) 'eats well.' At our sitting down, I found the table covered with a great variety of unknown dishes. I was mightily at a loss to learn what they were, and therefore did not know where to help myself. That which stood before me I took to be a roasted porcupine, however, did not care for asking questions; and have since been informed, that it was only a larded turkey. I afterwards passed my eye over several hashes, which I do not know the names of to this day; and hearing that they were delicacies, did not think fit to meddle with them.

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Among other dainties, I saw something like a pheasant, and therefore desired to be helped to a wing of it, but to my great surprise, my friend told me it was a rabbit, which is a sort of meat I never cared for. At last I discovered, with some joy, a pig at the lower end of the table, and begged a gentleman that was near it to cut me a piece of it. Upon which the gentleman of the house said, with great civility, I am sure you will like the pig, for it was whipped to death. I must confess, I heard him with horror, and could not eat of an animal that had died such a tragical death: I was now in great hunger and confusion, when, methought, I smelled the agreeable savour of roast-beef, but could not tell from which dish it arose, though I did not question but it lay disguised in one of them. Upon turning my head, I saw a noble sirloin on the side-table, smoking in the most delicious manner. I had recourse to it more than once, and could not see, without some indignation, that substantial English dish banished in so ignominious a manner, to make way for French kickshaws.

The desert was brought up at last, which, in truth, was as extraordinary as any thing that had come before it. The whole, when ranged in its proper order, looked like a very beautiful winter-piece. There were several pyramids of candied sweetmeats, that hung like icicles, with fruits scattered up and down, and hid in an artificial kind of frost. At the same time, there were great quantities of cream beaten up into a snow, and near them little plates of sugar-plumbs, disposed like so many heaps of hail-stones, with a multitude of congelations in jellies of various colours. I was indeed so pleased with the several objects which lay before me, that I did not care for displacing any of them, and was half angry with the rest of the company, that for the sake of a piece of lemon-peel, or a sugar-plumb, would spoil so pleasing a picture. Indeed, I could not but smile to see

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several of them cooling their mouths with lumps of ice, which they had just before been burning with salts and peppers.

As soon as this show was over I took my leave, that I might finish my dinner at my own house: for as I in every thing love what is simple and natural, so particularly in my food; two plain dishes, with two or three good-natured, cheerful, ingenious friends, would make me more pleased and vain, than all that pomp and luxury can bestow. For it is my maxim, 'That he keeps the greatest table, who has the most valuable company at it.'

No. 152. THURSDAY, MARCH 30, 1710.

Dii, quibus Imperium est animarum, umbræque silentes,
Et Chaos, et Phlegethon, loca nocte silentia late,
Sit mihi fas audita loqui, sit numine vestro
Pandere res alta terra et caligine mersas.—VIRG.

From my own Apartment, March 29.

A MAN who confines his speculations to the time present, has but a very narrow province to employ his thoughts in. For this reason, persons of studious and contemplative natures often entertain themselves with the history of past ages, or raise schemes and conjectures upon futurity. For my own part, I love to range through that half of eternity which is still to come, rather than look on that which is already run out; because I know I have a real share and interest in the one, whereas all that was transacted in the other can be only matter of curiosity to me.

Upon this account, I have been always very much delighted with meditating on the soul's immortality, and in reading the several notions[a] which the wisest of men, both ancient and

[a] *In reading the several notions.* We do not *read notions*, but the *books* which contain them. The proper word is—"*observing, contemplating,*" or some such participle, expressing an act of the mind upon its ideas.

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modern, have entertained on that subject. What the opinions of the greatest philosophers have been, I have several times hinted at, and shall give an account of them from time to time as occasion requires. It may likewise be worth while to consider, what men of the most exalted genius, and elevated imagination, have thought of this matter. Among these, Homer stands up as a prodigy of mankind, that looks down upon the rest of human creatures as a species beneath him. Since he is the most ancient heathen author, we may guess from his relation, what were the common opinions in his time concerning the state of the soul after death.

Ulysses, he tells us, made a voyage to the regions of the dead, in order to consult Tiresias how he should return to his own country, and recommend himself to the favour of the gods. The poet scarce introduces a single person, who doth not suggest some useful precept to his reader, and designs [a] his description of the dead for the amendment of the living.

Ulysses, after having made a very plenteous sacrifice, sat him down by the pool of Holy Blood, which attracted a prodigious assembly of ghosts of all ages and conditions, that hovered about the hero, and feasted upon the steams of his oblation. The first he knew, was the shade of Elpenor, who, to show the activity of a spirit above that of body, is represented as arrived there long before Ulysses, notwithstanding the winds and seas had contributed all their force to hasten his voyage thither. This Elpenor, to inspire the reader with a detestation of drunkenness, and at the same time with a religious care of doing proper honours to the dead; describes himself as having broken his neck in a debauch of wine: and begs Ulysses, that for the repose of his

[a] *Scarce introduces—and designs.* The two parts of this sentence do not connect properly. He should have expressed himself in some such way as this:—"He makes almost every person, whom he introduces, suggest—and designs," &c.

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soul, he would build a monument over him, and perform funeral rites to his memory. Ulysses with great sorrow of heart promises to fulfil his request, and is immediately diverted to an object much more moving than the former. The ghost of his own mother Anticlea, whom he still thought living, appears to him among the multitude of shades that surrounded him, and sits down at a small distance from him by the Lake of Blood, without speaking to him, or knowing who he was. Ulysses was exceedingly troubled at the sight, and could not forbear weeping as he looked upon her: but being all along set forth as a pattern of consummate wisdom, he makes his affection give way to prudence; and therefore, upon his seeing Tiresias, does not reveal himself to his mother, till he had consulted that great prophet, who was the occasion of this his descent into the empire of the dead Tiresias having cautioned him to keep himself and his companions free from the guilt of sacrilege, and to pay his devotions to all the gods, promises him a return to his kingdom and family, and a happy old age in the enjoyment of them.

The poet having thus with great art kept the curiosity of his reader in suspense, represents his wise man, after the dispatch of his business with Tiresias, as yielding himself up to the calls of natural affection, and making himself known to his mother. Her eyes are no sooner opened, but she cries out in tears, 'Oh my son!' and inquires into the occasion that brought him thither, and the fortune that attended him.

Ulysses on the other hand desires to know, what the sickness was that had sent her into those regions, and the condition in which she had left his father, his son, and more particularly his wife. She tells him, they were all three inconsolable for his absence. 'And as for myself, (says she) that was the sickness of which I died. My impatience for your return, my anxiety for your welfare, and my fondness for my dear Ulysses, were the only

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distempers that preyed upon my life, and separated my soul from my body.' Ulysses was melted with these expressions of tenderness, and thrice endeavoured to catch the apparition in his arms, that he might hold his mother to his bosom and weep over her.

This gives the poet occasion to describe the notion the Heathens at that time had of an unbodied soul, in the excuse which the mother makes for seeming to withdraw herself from her son's embraces. 'The soul, (says she,) is composed neither of bones, flesh, nor sinews, but leaves behind her all those incumbrances of mortality to be consumed on the funeral pile. As soon as she has thus cast her burthen, she makes her escape, and flies away from it like a dream.'

When this melancholy conversation is at an end, the poet draws up to view as charming a vision as could enter into man's imagination. He describes the next who appeared to Ulysses to have been the shades of the finest women that had ever lived upon the earth, and who had either been the daughters of kings, the mistresses of gods, or mothers of heroes; such as Antiope, Alcmena, Leda, Ariadne, Iphimedia, Eriphyle, and several others of whom he gives a catalogue, with a short history of their adventures. The beautiful assembly of apparitions were all gathered together about the blood: 'Each of them (says Ulysses, as a gentle satire upon female vanity,) giving me an account of her birth and family.' This scene of extraordinary women seems to have been designed by the poet as a lecture of mortality to the whole sex, and to put them in mind of what they must expect, notwithstanding the greatest perfections, and highest honours they can arrive at.

The circle of beauties at length disappeared, and was succeeded by the shades of several Grecian heroes, who had been engaged with Ulysses in the siege of Troy. The first that ap-

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proached was Agamemnon, the generalissimo[a] of that great expedition, who at the appearance of his old friend wept very bitterly, and without saying any thing to him, endeavoured to grasp him by the hand. Ulysses, who was much moved at the sight, poured out a flood of tears, and asked him the occasion of his death, which Agamemnon related to him in all its tragical circumstances; how he was murdered at a banquet by the contrivance of his own wife, in confederacy with her adulterer: from whence he takes occasion to reproach the whole sex, after a manner which would be inexcusable in a man who had not been so great a sufferer by them. 'My wife (says he) has disgraced all the women that shall ever be born into the world, even those who hereafter shall be innocent. Take care how you grow too fond of your wife. Never tell her all you know. If you reveal some things to her, be sure you keep others concealed from her. You, indeed, have nothing to fear from your Penelope, she will not use you as my wife has treated me; however, take care how you trust a woman.' The poet, in this and other instances, according to the system of many heathen as well as christian philosophers, shows, how anger, revenge, and other habits, which the soul had contracted in the body, subsist and grow in it under its state of separation.

I am extremely pleased with the companions which the poet in the next description assigns to Achilles. 'Achilles (says Homer) came up to me with Patroclus and Antilochus.' By which we may see that it was Homer's opinion, and probably that of the age he lived in, that the friendships which are made among the living, will likewise continue among the dead. Achilles inquires after the welfare of his son, and of his father, with a fierceness of the same character that Homer has every where express-

[a] *Generalissimo.* Instead of this cant, and ludicrous term, he should have used the more noble one of "*General*," or "*Commander-in-chief.*

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ed in the actions of his life. The passage relating to his son is so extremely beautiful, that I must not omit it. Ulysses, after having described him as wise in council, and active in war, and mentioned the foes whom he had slain in battle, adds an observation that he himself had made of his behaviour whilst he lay in the wooden horse. 'Most of the generals (says he) that were with us, either wept or trembled: as for your son, I neither saw him wipe a tear from his cheeks, or change his countenance. On the contrary, he would often lay his hand upon his sword, or grasp his spear, as impatient to employ them against the Trojans.' He then informs his father of the great honour and rewards which he had purchased before Troy, and of his return from it without a wound. The shade of Achilles, says the poet, was so pleased with the account he received of his son, that he inquired no further, but stalked away with more than ordinary majesty over the green meadow that lay before them.

This last circumstance of a deceased father's rejoicing in the behaviour of his son, is very finely contrived by Homer, as an incentive to virtue, and made use of by none that I know besides himself.

The description of Ajax, which follows, and his refusing to speak to Ulysses, who had won the armour of Achilles from him, and by that means occasioned his death, is admired by every one that reads it. When Ulysses relates the sullenness of his deportment, and considers the greatness of the hero, he expresses himself with generous and noble sentiments. 'Oh! that I had never gained a prize which cost the life of so brave a man as Ajax! who, for the beauty of his person, and greatness of his actions, was inferior to none but the divine Achilles.' The same noble condescension, which never dwells but in truly great minds, and such as Homer would represent that of Ulysses to have been, discovers itself likewise in the speech which he made to

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the ghost of Ajax on that occasion. 'Oh Ajax! (says he,) will you keep your resentments even after death? what destructions hath this fatal armour brought upon the Greeks by robbing them of you, who were their bulwark and defence? Achilles is not more bitterly lamented among us than you. Impute not then your death to any one but Jupiter, who, out of his anger to the Greeks, took you away from among them: let me entreat you to approach me; restrain the fierceness of your wrath, and the greatness of your soul, and hear what I have to say to you.' Ajax, without making a reply, turned his back upon him, and retired into a crowd of ghosts.

Ulysses, after all these visions, took a view of those impious wretches who lay in tortures for the crimes they had committed upon the earth, whom he describes under all the varieties of pain, as so many marks of divine vengeance, to deter others from following their example. He then tells us, that notwithstanding he had a great curiosity to see the heroes that lived in the ages before him, the ghosts began to gather about him in such prodigious multitudes, and with such confusion of voices, that his heart trembled as he saw himself amidst so great a scene of horrors. He adds, that he was afraid lest some hideous spectre should appear to him, that might terrify him to distraction; and therefore withdrew in time.

I question not but my reader will be pleased with this description of a future state, represented by such a noble and fruitful imagination, that had nothing to direct it besides the light of nature, and the opinions of a dark and ignorant age.[a]

[a] These extracts from the writings of antiquity, tho' curious in themselves, and embellished by the masterly pen of our author, are yet, by no means, the most pleasing parts of his works. The reason, I take to be, that, to the learned reader, they want the grace of novelty; and, to the unlearned, as not entering into the ideas of ancient times, they appear cold and insipid. In the case before us, many a person, who is little affected by this gloomy tale of Homer's ghosts, would be warmed into an enthusiasm of virtue, by the fine paintings of futurity, which our best writers

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No. 153. SATURDAY, APRIL 1, 1710.

Bombalio, Clangor, Stridor, Taratantara, Murmur.—FARN. RHET.

From my own Apartment, March 31.

[The hint of this paper, according to D'Israeli, was borrowed from a paper in the philosophical transactions for 1700, "A conjecture at dispositions from the modulations of the voice."—G.]

I HAVE heard of a very valuable picture, wherein all the painters of the age in which it was drawn, are represented sitting together in a circle, and joining in a concert of music Each of them plays upon such a particular instrument as is the most suitable to his character, and expresses that style and manner of painting, which is peculiar to him. The famous cupola-painter of those times, to show the grandeur and boldness of his figures, hath a horn in his mouth, which he seems to wind with great strength and force. On the contrary, an eminent artist, who wrought up his pictures with the greatest accuracy, and gave them all those delicate touches which are apt to please the nicest eye, is represented as turning a theorbo. The same kind of humour runs through the whole piece.

I have often from this hint imagined to myself, that different talents in discourse might be shadowed out after the same manner by different kinds of music; and that the several conversible parts of mankind in this great city might be cast into proper characters and divisions, as they resemble several instruments that are in use among the masters of harmony. Of these, therefore, in their order, and first of the drum.

Your drums are the blusterers in conversation, that with a loud laugh, unnatural mirth, and a torrent of noise, domineer in public assemblies, overbear men of sense, stun their companions, and fill the place they are in with a rattling sound, that hath seldom any wit, humour, or good breeding in it. The drum,

have given, on the ideas of improved philosophy or sacred scripture; or by one of Mr. Addison's own ? sions.

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notwithstanding, by this boisterous vivacity, is very proper to impose upon the ignorant; and in conversation with ladies, who are not of the finest taste, often passes for a man of mirth and wit, and for wonderful pleasant company. I need not observe, that the emptiness of the drum very much contributes to its noise.

The lute is a character directly opposite to the drum, that sounds very finely by itself, or in a very small concert. Its notes are exquisitely sweet, and very low, easily drowned in a multitude of instruments, and even lost among a few, unless you give a particular attention to it. A lute is seldom heard in a company of more than five, whereas a drum will show itself to advantage in an assembly of five hundred. The lutanists, therefore, are men of a fine genius, uncommon reflection, great affability, and esteemed chiefly by persons of a good taste, who are the only proper judges of so delightful and soft a melody.

The trumpet is an instrument that has in it no compass of music, or variety of sound, but is notwithstanding very agreeable, so long as it keeps within its pitch. It has not above four or five notes, which are, however, very pleasing, and capable of exquisite turns and modulations. The gentlemen who fall under this denomination, are your men of the most fashionable education and refined breeding, who have learned a certain smoothness of discourse, and sprightliness of air, from the polite company they have kept; but at the same time have shallow parts, weak judgments, and a short reach of understanding; a play-house, a drawing-room, a ball, a visiting-day, or a ring at Hyde-Park, are the few notes they are masters of, which they touch upon in all conversations. The trumpet, however, is a necessary instrument about a court, and a proper enlivener of a concert, though of no great harmony by itself.

Violins are the lively, forward, importunate wits, that distin-

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guish themselves by the flourishes of imagination, sharpness of repartee, glances of satire, and bear away the upper part in every concert. I cannot, however, but observe, that when a man is not disposed to hear music, there is not a more disagreeable sound in harmony, than that of a violin.

There is another musical instrument, which is more frequent in this nation than in any other; I mean your bass-viol, which grumbles in the bottom of the concert, and with a surly masculine sound strengthens the harmony, and tempers the sweetness of the several instruments that play along with it. The bass-viol is an instrument of a quite different nature to the trumpet, and may signify men of rough sense, and unpolished parts, who do not love to hear themselves talk, but sometimes break out with an agreeable bluntness, unexpected wit, and surly pleasantries, to the no small diversion of their friends and companions. In short, I look upon every sensible true-born Briton to be naturally a bass-viol.

As for your rural wits, who talk with great eloquence and alacrity of foxes, hounds, horses, quickset hedges, and six-bar gates, double ditches, and broken necks, I am in doubt, whether I should give them a place in the conversable world. However, if they will content themselves with being raised to the dignity of hunting-horns, I shall desire for the future that they may be known by that name.

I must not here omit the bagpipe species, that will entertain you from morning to night with the repetition of a few notes, which are played over and over, with the perpetual humming of a drone running underneath them. These are your dull, heavy, tedious story-tellers, the load and burthen of conversations, that set up for men of importance, by knowing secret history, and giving an account of transactions, that whether[a] they ever passed

[a] "*That whether*"—to—"*welfare.*" Carelessly and elliptically expressed.

in the world or not, doth not signify an halfpenny to its instruction, or its welfare. Some have observed, that the Northern parts of this island are more particularly fruitful in bagpipes.

There are so very few persons who are masters in every kind of conversation, and can talk on all subjects, that I do not know whether we should make a distinct species of them: nevertheless, that my scheme may not be defective, for the sake of those few who are endowed with such extraordinary talents, I shall allow them to be harpsichords, a kind of music which every one knows is a concert by itself.

As for your passing bells, who look upon mirth as criminal, and talk of nothing but what is melancholy in itself, and mortifying to human nature, I shall not mention them.

I shall likewise pass over in silence all the rabble of mankind, that crowd our streets, coffee-houses, feasts, and public tables. I cannot call their discourse conversation, but rather something that is practised in imitation of it. For which reason, if I would describe them by any musical instrument, it should be by those modern inventions of the bladder and string, tongs and key, marrowbone and cleaver.

My reader will doubtless observe, that I have only touched here upon male instruments, having reserved my female concert to another occasion. If he has a mind to know where these several characters are to be met with, I could direct him to a whole club of drums; not to mention another of bagpipes, which I have before given some account of in my description of our nightly meetings in Sheer-Lane. The lutes may often be met with in couples upon the banks of a crystal stream, or in the retreats of shady woods, and flowery meadows; which for different reasons are likewise the great resort of your hunting horns. Bass-viols

ed. The sense is, and, perhaps, the expression should have been—"transactions so frivolous, that one is not concerned to inquire, whether they ever passed in the world, or not."

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are frequently to be found over a glass of stale beer, and a pipe of tobacco; whereas those who set up for violins, seldom fail to make their appearance at Will's once every evening. You may meet with a trumpet any where on the other side of Charing Cross.

That we may draw something for our advantage in life out of the foregoing discourse, I must entreat my reader to make a narrow search into his life and conversation, and upon his leaving any company, to examine himself seriously, whether he has behaved himself in it like a drum or a trumpet, a violin, or a bass-viol; and accordingly endeavour to mend his music for the future. For my own part I must confess, I was a drum for many years; nay, and a very noisy one, till having polished myself a little in good company, I threw as much of the trumpet into my conversation as was possible for a man of an impetuous temper, by which mixture of different musics, I look upon myself, during the course of many years, to have resembled a tabor and pipe. I have since very much endeavoured at the sweetness of the lute; but in spite of all my resolutions, I must confess with great confusion, that I find myself daily degenerating into a bagpipe; whether it be the effect of my old age, or of the company I keep, I know not. All that I can do, is to keep a watch over my conversation, and to silence the drone as soon as I find it begin to hum in my discourse, being determined rather to hear the notes of others, than to play out of time, and encroach upon their parts in the concert by the noise of so tiresome an instrument.

I shall conclude this paper with a letter which I received last night from a friend of mine, who knows very well my notions upon this subject, and invites me to pass the evening at his house, with a select company of friends, in the following words:

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"Dear Isaac,

"I intend to have a concert at my house this evening, having by great chance got a harpsichord, which I am sure will entertain you very agreeably. There will be likewise two lutes and a trumpet: let me beg you to put yourself in tune, and believe me

"Your very faithful servant,

"Nicholas Humdrum."

No. 154. TUESDAY, APRIL 4, 1710.

Obscuris vera involvens.—Virg. Æn. l. 6.

From my own Apartment, April 3.

We have already examined Homer's description of a future state, and the condition in which he hath placed the souls of the deceased. I shall in this paper make some observations on the account which Virgil hath given us of the same subject, who, besides a greatness of genius, had all the lights of philosophy and human learning to assist and guide him in his discoveries.

Æneas is represented as descending into the Empire of Death, with a prophetess by his side, who instructs him in the secrets of those lower regions.

Upon the confines of the dead, and before the very gates of this infernal world, Virgil describes[1] several inhabitants, whose natures are wonderfully suited to the situation of the place, as being either the occasions or resemblances of death. Of the first kind are the[2] shadows of Sickness, Old Age, Fear, Famine, and Poverty (apparitions very terrible to behold:) with several others, as Toil, War, Contention, and Discord, which contribute all of

[1] The old folio reads—*hath placed.*—[N.]
[2] O. F. *pale.*—[N.]

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them to people this common receptacle of human souls. As this was likewise a very proper residence for every thing that resembles Death, the poet tells us, that Sleep, whom he represents as a near relation to Death, has likewise his habitation in these quarters, and describes in them a huge gloomy elm-tree, which seems a very proper ornament for the place, and is possessed by an innumerable swarm of Dreams, that hang in clusters under every leaf of it. He then gives us a list of imaginary persons, who very naturally lie within the shadow of the Dream-tree, as being of the same kind of make in themselves, and the materials, or (to use Shakespear's phrase) the stuff of which dreams are made. Such are the shades of the Giant with a hundred hands, and of his brother with three bodies; of the double-shaped Centaur, and Scylla; the Gorgon with snaky hair; the Harpy with a woman's face and lion's talons: the seven-headed Hydra; and the Chimæra, which breathes forth a flame, and is a compound of three animals. These several mixed natures, the creatures of imagination, are not only introduced with great art after the Dreams, but as they are planted at the very entrance, and within the very gates of those regions, do probably denote the wild deliriums and extravagancies of fancy, which the soul usually falls into when she is just upon the verge of death.

Thus far Æneas travels in an allegory. The rest of the description is drawn with great exactness, according to the religion of the Heathens, and the opinions of the Platonic philosophy. I shall not trouble my reader with a common dull story, that gives an account why the Heathens first of all supposed a ferryman in hell, and his name to be Charon; but must not pass over in silence the point of doctrine which Virgil hath very much insisted upon in this book, that the souls of those who are unburied, are not permitted to go over into their respective places of rest, till they have wandered an hundred years upon the banks of Styx.

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This was, probably, an invention of the Heathen priesthood, to make the people extremely careful of performing proper rites and ceremonies to the memory of the dead. I shall not, however, with the infamous scribblers of the age, take an occasion from such a circumstance, to run into declamations against priestcraft, but rather look upon it even in this light[1] as a religious artifice, to raise in the minds of men an esteem for the memory of their forefathers, and a desire to recommend themselves to that of posterity; as also to excite in them an ambition of imitating the virtue of the deceased, and to keep alive in their thoughts the sense of the soul's immortality. In a word, we may say in defence of the[2] severe opinions relating to the shades of unburied persons, what hath been said by some of our divines in regard to the rigid doctrines concerning the souls of such who die without being initiated into our religion, that supposing they should be erroneous, they can do no hurt to the dead, and will have a good effect[3] upon the living, in making them cautious of neglecting such necessary solemnities.

Charon is no sooner appeased, and the triple-headed dog laid asleep, but Æneas makes his entrance into the dominions of Pluto. There are three kinds of persons described, as being situated on the borders; and I can give no reason for their being stationed there in so particular a manner, but because none of them seem to have had a proper right to a place among the dead, as not having run out the whole thread of their days, and finished the term of life that had been allotted them upon earth. The first of these are the souls of infants, who are snatched away by untimely ends: the second, are of those who are put to death wrongfully, and by an unjust sentence; and the third, of those who grew weary of their lives, and laid violent hands upon them-

[1] O. F. *life.* [N.] [2] O. F. *their.*—[N.]
[3] O. F. *have good effect.*—[N.]

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selves. As for the second of these, Virgil adds with great beauty, that Minos, the judge of the dead, is employed in giving them a rehearing, and assigning them their several quarters suitable to the parts they acted in life. The poet, after having mentioned the souls of those unhappy men who destroyed themselves, breaks out into a fine exclamation: 'Oh! how gladly, (says he,) would they now endure life with all its miseries! But the destinies forbid their return to earth, and the waters of Styx surround them with nine streams that are unpassable.' It is very remarkable, that Virgil, notwithstanding self-murder was so frequent[1] among the heathens, and had been practised by some of the greatest men in the very age before him, hath here represented it as so heinous a crime. But in this particular, he was guided by the doctrines of his great master Plato, who says on this subject, 'That a man is placed in his station of life like a soldier in his proper post, which he is not to quit, whatever may happen, until he is called off by his commander who planted him in it.'

There is another point in the Platonic philosophy, which Virgil has made the ground-work of the greatest part in the piece we are now examining, having with wonderful art and beauty materialized (if I may so call it) a scheme of abstracted notions, and clothed the most nice refined conceptions of philosophy in sensible images, and poetical representations. The Platonists tell us, that the soul, during her residence in the body, contracts many virtuous and vicious habits, so as to become a beneficent, mild, charitable, or an angry, malicious, revengeful being: a substance inflamed with lust, avarice, and pride; or, on the contrary, brightened with pure, generous, and humble dispositions: That these and the like habits of virtue and vice growing into the very essence of the soul, survive and gather strength in her after her dissolution: That the torments of a vicious soul in

[1] O. F. *pregnant.*—[N.]

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a future state, arise principally from those importunate passions which are not capable of being gratified without a body; and that on the contrary, the happiness of virtuous minds very much consists in their being employed in sublime speculations, innocent diversions, sociable affections, and all the extacies of passion and rapture which are agreeable to reasonable natures, and of which they gained a relish in this life.

Upon this foundation, the poet raises that beautiful description of the secret haunts and walks, which he tells us are inhabited by deceased lovers.

'Not far from hence, (says he,) lies a great waste of plains, that are called the Fields of Melancholy. In these there grows a forest of myrtle, divided into many shady retirements and covered walks, and inhabited by the souls of those who pined away with love. The passion, (says he,) continues with them after death.' He then gives a list of this languishing tribe, in which his own Dido makes the principal figure, and is described as living in this soft romantic scene, with the shade of her first husband Sichæus.

The poet in the next place mentions another plain that was peopled with the ghosts of warriors, as still delighting in each other's company, and pleased with the exercise of arms. He there represents the Grecian generals and common soldiers who perished in the siege of Troy as drawn up in squadrons, and terrified at the approach of Æneas, which renewed in them those impressions of fear they had before received in battle with the Trojans. He afterwards likewise, upon the same notion, gives a view of the Trojan heroes who lived in former ages, amidst a visionary scene of chariots and arms, flowery meadows, shining spears, and generous steeds, which he tells us were their pleasures upon earth, and now make up their happiness in Elysium. For the same reason also, he mentions others as singing pæans,

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and songs of triumph, amidst a beautiful grove of laurel. The chief of the concert was the poet, Musæus, who stood inclosed with a circle of admirers, and rose by the head and shoulders above the throng of shades that surrounded him. The habitations[1] of unhappy spirits, to show the duration of their torments, and the desperate condition they are in, are represented as guarded by a Fury, moated round with a lake of fire, strengthened with towers of iron, encompassed with a triple wall, and fortified with pillars of adamant, which all the gods together are not able to heave from their[2] foundations. The noise of stripes, the clank of chains, and the groans of the tortured, strike[3] the pious Æneas with a kind of horror. The poet afterwards divides the criminals into two classes: the first and blackest catalogue consists of such as were guilty of outrages against the gods; and the next, of such who were convicted of injustice between man and man: the greatest number of whom, says the poet, are those who followed the dictates of Avarice.

It was an opinion of the Platonists, 'That the souls of men having contracted in the body great stains and pollutions of vice and ignorance, there were several purgations and cleansings necessary to be passed through both here and hereafter, in order to refine and purify them.'[4]

Virgil, to give this thought likewise a clothing of poetry, describes some spirits as bleaching in the winds, others as cleansing under great falls of waters, and others as purging in fire, to recover the primitive beauty and purity of their natures.

It was likewise an opinion of the same sect of philosophers, that the souls of all men exist in a separate state, long before their union with their bodies; and that upon their immersion into flesh, they forget[5] every thing which passed in the state of pre-

[1] O. F. *habitation.*—[N.] [2] O. F. *its.*—[N.] [3] O. F. *even.*—[N.]
[4] O. F. *The road from ignorance and vice.*—[N.] [5] O. F. *forgot.*

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existence: so that what we here call knowledge, is nothing else but memory, or the recovery of those things which we knew before.

In pursuance of this scheme, Virgil gives us a view of several souls, who, to prepare themselves for living upon earth, flock about the banks of the river Lethe, and swill themselves with the waters of oblivion.

The same scheme gives him an opportunity of making a noble compliment to his countrymen, where Anchises is represented taking a survey of the long train of heroes that are to descend from him, and giving his son Æneas an account of all the glories of his race.

I need not mention the revolution of the Platonic year, which is but just touched upon in this book; and as I have consulted no author's thoughts in this explication, shall be very well pleased, if it can make the noblest piece of the most accomplished poet more agreeable to my female readers, when they think fit to look into Dryden's translation of it.[a]

No. 155. THURSDAY, APRIL 6, 1710.

——————Aliena negotia curat
Excussus propriis.—————— HOR.

From my own Apartment, April 5.

THERE lived some years since within my neighbourhood a very grave person, an upholsterer,[1] who seemed a man of more

[1] The original of this sketch was an upholsterer in Covent Garden, by the name of Arne. V also No. 160—and the character of *Quidnunc* in Murphy's farce of the 'Upholsterer, or, What News?'—G.

[a] A very poor reason for giving the foregoing analysis of this poem, which the learned reader only, will admire, or can possibly understand.

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than ordinary application to business. He was a very early riser, and was often abroad two or three hours before any of his neighbours. He had a particular carefulness in the knitting of his brows, and a kind of impatience in all his motions, that plainly discovered he was always intent on matters of importance. Upon my inquiry into his life and conversation, I found him to be the greatest newsmonger in our quarter; that he rose before day to read the Postman; and that he would take two or three turns to the other end of the town before his neighbours were up, to see if there were any Dutch mails come in. He had a wife and several children; but was much more inquisitive to know what passed in Poland than in his own family, and was in greater pain and anxiety of mind for King Augustus's welfare than that of his nearest relations. He looked extremely thin in a dearth of news, and never enjoyed himself in a westerly wind. This indefatigable kind of life was the ruin of his shop; for about the time that his favourite prince left the crown of Poland, he broke and disappeared.

This man and his affairs had been long out of my mind, till about three days ago, as I was walking in St. James's Park, I heard somebody at a distance hemming after me; and who should it be but my old neighbour the upholsterer. I saw he was reduced to extreme poverty, by certain shabby superfluities in his dress: for notwithstanding that it was a very sultry day for the time of the year, he wore a loose great coat and a muff, with a long campaign-wig out of curl; to which he had added the ornament of a pair of black garters buckled under the knee.[1] Upon his coming up to me, I was going to inquire into his present circumstances; but was prevented by his asking me, with a whisper, 'Whether the last letters brought any accounts that one might

[1] Nichols's notes contain some amusing details of the fashions of that day.—G.

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rely upon from Bender?' I told him, 'None that I heard of;' and asked him, 'Whether he had yet married his eldest daughter?' He told me 'No.' But pray,' says he, 'tell me sincerely, what are your thoughts of the king of Sweden?' (for though his wife and children were starving, I found his chief concern at present was for this great monarch.) I told him, 'that I looked upon him as one of the first heroes of the age.' 'But pray,' says he, 'do you think there is any thing in the story of his wound?' and finding me surprised at the question, 'Nay,' says he, 'I only propose it to you.' I answered, 'that I thought there was no reason to doubt of it.' 'But why in the heel,' says he, 'more than in any other part of the body?' 'Because,' says I, 'the bullet chanced to light there.'

This extraordinary dialogue was no sooner ended, but he began to launch out into a long dissertation upon the affairs of the North; and after having spent some time on them, he told me, he was in a great perplexity how to reconcile the Supplement with the English-Post,[1] and had been just now examining what the other papers say upon the same subject. 'The Daily Courant (says he) has these words, 'We have advices from very good hands, that a certain prince has some matters of great importance under consideration.' This is very mysterious; but the Post-boy leaves us more in the dark, for he tells us, 'That there are private intimations of measures taken by a certain prince, which time will bring to light.' Now the Postman, (says he) who uses to be very clear, refers to the same news in these words; 'The late conduct of a certain prince affords great matter of speculation.' This certain prince, (says the upholsterer) whom they are all so cautious of naming, I take to be———,' upon which, though there was nobody near us, he whispered

[1] Nichols gives in his notes to No. 91, a good list of the papers of this period—though the 'English Post' is not included.—G.

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something in my ear, which I did not hear, or think worth my while to make him repeat.

We were now got to the upper end of the Mall, where were three or four very odd fellows sitting together upon the bench. These I found were all of them politicians, who used to sun themselves in that place every day about dinner-time. Observing them to be curiosities in their kind, and my friend's acquaintance, I sat down among them.

The chief politician of the bench was a great assertor of paradoxes. He told us, with a seeming concern, that by some news he had lately read from Muscovy, it appeared to him that there was a storm gathering in the Black Sea, which might in time do hurt to the naval forces of this nation. To this he added, that for his part, he could not wish to see the Turk driven out of Europe, which he believed could not but be prejudicial to our woollen manufacture. He then told us, that he looked upon those extraordinary revolutions which had lately happened in these parts of the world, to have risen chiefly from two persons who were not much talked of; and those, says he, are Prince Menzikoff, and the Duchess of Mirandola. He backed his assertions with so many broken hints, and such a show of depth and wisdom, that we gave ourselves up to his opinions.

The discourse at length fell upon a point which seldom escapes a knot of true-born Englishmen, whether in case of a religious war, the Protestants would not be too strong for the Papists? This we unanimously determined on the Protestant side. One who sat on my right hand, and, as I found by his discourse, had been in the West-Indies, assured us, that it would be a very easy matter for the Protestants to beat the Pope at sea; and added, that whenever such a war does break out, it must turn to the good of the Leeward Islands. Upon this, one who sat at the end of the bench, and, as I afterwards found, was the good

rapher of the company, said, that in case the Papists should drive the Protestants from these parts of Europe, when the worst came to the worst, it would be impossible to beat them out of Norway and Greenland, provided the Northern crowns hold together, and the Czar of Muscovy stand neuter.

He further told us for our comfort, that there were vast tracts of land about the pole, inhabited neither by Protestants nor Papists, and of greater extent than all the Roman Catholic dominions in Europe.

When we had fully discussed this point, my friend the up holsterer began to exert himself upon the present negotiations of peace, in which he deposed princes, settled the bounds of kingdoms, and balanced the power of Europe, with great justice and impartiality.

I at length took my leave of the company, and was going away; but had not been gone thirty yards, before the upholsterer hemmed again after me. Upon his advancing towards me, with a whisper, I expected to hear some secret piece of news, which he had not thought fit to communicate to the bench; but instead of that, he desired me in my ear to lend him half-a-crown. In compassion to so needy a statesman, and to dissipate the confusion I found he was in, I told him, if he pleased, I would give him five shillings, to receive five pounds of him when the great Turk was driven out of Constantinople; which he very readily accepted, but not before he had laid down to me the impossibility of such an event, as the affairs of Europe now stand.

This paper I design for the particular benefit of those worthy citizens who live more in a coffee-house than in their shops, and whose thoughts are so taken up with the affairs of the allies, that they forget their customers.[a]

[a] The ridicule of this paper is incomparably fine and well placed.

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No. 156. SATURDAY, APRIL 8, 1710.

———Sequiturque Patrem non passibus æquis.—VIRG

From my own Apartment, April 7.

WE have already described out of Homer the voyage of Ulysses to the infernal shades, with the several adventures that attended it. If we look into the beautiful romance published not many years since by the Archbishop of Cambray, we may see the son of Ulysses bound on the same expedition, and after the same manner making his discoveries among the regions of the dead. The story of Telemachus is formed altogether in the spirit of Homer, and will give an unlearned reader a notion of that great poet's manner of writing, more than any translation of him can possibly do.[a] As it was written for the instruction of a young prince, who may one day sit upon the throne of France, the author took care to suit the several parts of his story, and particularly the description we are now entering upon, to the character and quality of his pupil. For which reason, he insists very much on the misery of bad, and the happiness of good kings, in the account he hath given of punishments and rewards in the other world.

We may, however, observe, notwithstanding the endeavours of this great and learned author, to copy after the style and sentiments of Homer, that there is a certain tincture of Christianity running through the whole relation. The prelate in several places mixes himself with the poet; so that his future state puts

[a] Because the peculiar fictions and superstitions of Homer are omitted, or turned in such a way, as is more consistent with philosophical, and even Christian ideas. In other words, the writer treats the subject, as Homer would, most probably, have done, if he had lived in our days. This confession of Mr. Addison justifies the remark before made on the impropriety of giving extracts from the two Pagan poets, on the subject of a future state, for the entertainment of *common readers.*

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me in mind of Michael Angelo's last judgment, where Charon[a] and his boat are represented as bearing a part in the dreadful solemnities of that great day.

Telemachus, after having passed through the dark avenues of death, in the retinue of Mercury, who every day delivers up a certain tale of ghosts to the ferryman of Styx, is admitted into the infernal bark. Among the companions of his voyage, is the shade of Nabopharzon, a king of Babylon, and tyrant of all the East. Among the ceremonies and pomps of his funeral, there were four slaves sacrificed, according to the custom of the country, in order to attend him among the shades. The author having described this tyrant in the most odious colours of pride, insolence, and cruelty, tells us, that his four slaves, instead of serving him after death, were perpetually insulting him with reproaches and affronts for his past usage; that they spurned him as he lay upon the ground, and forced him to show his face, which he would fain have covered, as lying under all the confusions of guilt and infamy; and, in short, that they kept him bound in a chain, in order to drag him before the tribunal of the dead.

Telemachus, upon looking out of the bark, sees all the strand covered with an innumerable multitude of shades, who upon his jumping ashore, immediately vanished. He then pursues his course to the palace of Pluto, who is described as seated on his throne in terrible majesty, with Proserpine by his side. At the

[a] This way of paganizing a future state, was unavoidable in the plan of Telemachus, as it also was in that of Fontenelle's Dialogues. But it was something to be serious in his paganism. Thus much may be said for the French Homer. But how the French Lucian could hope to serve the cause of virtue and religion, by indulging the way of humour on a subject, which no man should treat with levity, or so much as think of, but with awe, it is not easy to conceive. It is very unhappy when men of parts are content to purchase the fame of ingenuity, at the expense of decency and common sense; and it is still more to be lamented, that men of religion should be, sometimes, indiscreet enough, to give into those freedoms of men, who have none.

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foot of his throne was the pale hideous spectre, who, by the ghastliness of his visage, and the nature of the apparitions that surrounded him, discovers himself to be Death. His attendants are Melancholy, Distrust, Revenge, Hatred, Avarice, Despair, Ambition, Envy, Impiety, with frightful Dreams, and waking Cares, which are all drawn very naturally in proper actions and postures. The author, with great beauty, places near his frightful dreams, an assembly of phantoms, which are often employed to terrify the living, by appearing in the shape and likeness of the dead.

The young hero, in the next place, takes a survey of the different kinds of criminals that lay in torture among clouds of sulphur, and torrents of fire. The first of these were such as had been guilty of impieties, which every one hath an horror for: to which is added, a catalogue of such offenders that scarce appear to be faulty in the eyes of the vulgar. 'Among these,' says the author, 'are malicious critics, that have endeavoured to cast a blemish upon the perfections of others;' with whom he likewise places such as have often hurt the reputation of the innocent, by passing a rash judgment on their actions, without knowing the occasion of them. 'These crimes, (says he) are more severely punished after death, because they generally meet with impunity upon earth.'

Telemachus, after having taken a survey of several other wretches in the same circumstances, arrives at that region of torments in which wicked kings are punished. There are very fine strokes of imagination in the description which he gives of this unhappy multitude. He tells us, that on one side of them there stood a revengeful fury, thundering in their ears incessant repetitions of all the crimes they had committed upon earth, with the aggravations of ambition, vanity, hardness of heart, and all those secret affections of mind that enter into the composition of a

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tyrant. At the same time, she holds up to them a large mirror, in which every one sees himself represented in the natural horror and deformity of his character. On the other side of them stands another fury, that, with an insulting derision, repeats to them all the praises that their flatterers had bestowed upon them while they sat upon their respective thrones. She too, says the author, presents a mirror before their eyes, in which every one sees himself adorned with all those beauties and perfections in which they had been drawn by the vanity of their own hearts, and the flattery of others. To punish them for the wantonness of the cruelty which they formerly exercised, they are now delivered up to be treated according to the fancy and caprice of several slaves, who have here an opportunity of tyrannizing in their turns.

The author having given us a description of these ghastly spectres, who, says he, are always calling upon death, and are placed under the distillation of that burning vengeance which falls upon them drop by drop, and is never to be exhausted, leads us into a pleasing scene of groves, filled with the melody of birds, and the odours of a thousand different plants. These groves are represented as rising among a great many flowery meadows, and watered with streams that diffuse a perpetual freshness in the midst of an eternal day, and a never-fading spring. This, says the author, was the habitation of those good princes who were friends of the gods, and parents of the people. Among these Telemachus converses with the shade of one of his ancestors, who makes a most agreeable relation of the joys of Elysium, and the nature of its inhabitants. The residence of Sesostris among these happy shades, with his character and present employment, is drawn in a very lively manner, and with a great elevation of thought.

The description of that pure and gentle light which overflows

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these happy regions, and clothes the spirits of these virtuous persons, hath something in it of that enthusiasm which this author was accused of by his enemies in the church of Rome; but however it may look in religion, it makes a very beautiful figure in poetry.

'The rays of the sun (says he) are darkness in comparison with this light, which rather deserves the name of glory, than that of light. It pierces the thickest bodies, in the same manner as the sun-beams pass through crystal; it strengthens the sight instead of dazzling it; and nourishes in the most inward recesses of the mind, a perpetual serenity that is not to be expressed. It enters and incorporates itself with the very substance of the soul: the spirits of the blessed feel it in all their senses, and in all their perceptions. It produces a certain source of peace and joy that arises in them for ever, running through all the faculties, and refreshing all the desires of the soul. External pleasures and delights, with all their charms and allurements, are regarded with the utmost indifference and neglect by these happy spirits, who have this great principle of pleasure within them, drawing the whole mind to itself, calling off their attention from the most delightful objects, and giving them all the transports of inebriation, without the confusion and the folly of it.'

I have here only mentioned some master-touches of this admirable piece, because the original itself is understood by the greater part of my readers. I must confess, I take a particular delight in these prospects of futurity, whether grounded upon the probable suggestions of a fine imagination, or the more severe conclusions of philosophy; as a man loves to hear all the discoveries or conjectures relating to a foreign country which he is, at some time, to inhabit. Prospects of this nature lighten the burden of any present evil, and refresh us under the worst and lowest circumstances of mortality. They extinguish in us

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both the fear and envy of human grandeur. Insolence shrinks its head, power disappears; pain, poverty, and death, fly before them. In short, the mind that is habituated to the lively sense of an hereafter, can hope for what is the most terrifying to the generality of mankind, and rejoice in what is the most afflicting.

No. 158. THURSDAY, APRIL 13, 1710.

Faciunt næ intelligendo, ut nihil intelligant.—Ter.

From my own Apartment, April 12.

Tom Folio[1] is a broker in learning, employed to get together good editions, and stock the libraries of great men. There is not a sale of books begins till Tom Folio is seen at the door. There is not an auction where his name is not heard, and that too in the very nick of time, in the critical moment, before the last decisive stroke of the hammer. There is not a subcription goes forward, in which Tom is not privy to the first rough draught of the proposals; nor a catalogue printed, that doth not come to him wet from the press. He is an universal scholar, so far as the title-page of all authors,[a] knows the manuscripts in which they were discovered, the editions through which they have passed, with the praises or censures which they have received from the several members of the learned world. He has a greater esteem for Aldus and Elzevir, than for Virgil and Horace. If you talk of Herodotus, he breaks out into a panegyric upon Harry Stephens. He thinks he gives you an account of an au-

[1] Supposed to mean Thomas Rawlinson. V. Nichols's notes.—G.

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[a] *So far as the title-page of all authors.* Elliptically expressed.—He should have said:—"so far as the title-page of all authors *can make him so.*"—Or, I would have put it thus:—"*He is deeply read in the title-pages of all authors.*"

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thor, when he tells the subject he treats of, the name of the editor, and the year in which it was printed. Or if you draw him into further particulars, he cries up the goodness of the paper, extols the diligence of the corrector, and is transported with the beauty of the letter. This he looks upon to be sound learning and substantial criticism. As for those who talk of the fineness of style, and the justness of thought, or describe the brightness of any particular passages; nay, though they write themselves in the genius and spirit of the author they admire, Tom looks upon them as men of superficial learning, and flashy parts.

I had yesterday morning a visit from this learned idiot, (for that is the light in which I consider every pedant) when I discovered in him some little touches of the coxcomb, which I had not before observed. Being very full of the figure which he makes in the republic of letters, and wonderfully satisfied with his great stock of knowledge, he gave me broad intimations, that he did not 'believe' in all points as his forefathers had done. He then communicated to me a thought of a certain author upon a passage of Virgil's account of the dead, which I made the subject of a late paper.[1] This thought hath taken very much among men of Tom's pitch and understanding, though universally exploded by all that know how to construe Virgil, or have any relish of antiquity. Not to trouble my reader with it, I found upon the whole, that Tom did not believe a future state of rewards and punishments, because Æneas, at his leaving the empire of the dead, passed through the gate of ivory, and not through that of horn. Knowing that Tom had not sense enough to give up an opinion which he had once received, that he might avoid wrangling, I told him, that Virgil possibly had his oversights as well as another author. 'Ah! Mr. Bickerstaffe,' says

[1] V. Tatler, 154.—G.

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he, 'you would have another opinion of him, if you would read him in Daniel Heinsius's edition. I have perused him myself several times in that edition,' continued he; 'and after the strictest and most malicious examination, could find but two faults in him: one of them is in the Æneid, where there are two commas instead of a parenthesis; and another in the third Georgic, where you may find a semicolon turned upside down.' 'Perhaps,' said I, 'these were not Virgil's thoughts, but those of the transcriber.' 'I do not design it,' says Tom, 'as a reflection on Virgil: on the contrary, I know that all the manuscripts 'reclaim' against such a punctuation. Oh! Mr. Bickerstaffe,' says he, 'what would a man give to see one simile of Virgil writ in his own hand?' I asked him which was the simile he meant; but was answered, 'Any simile in Virgil.' He then told me all the secret history in the commonwealth of learning; of modern pieces that had the names of ancient authors annexed to them; of all the books that were now writing or printing in the several parts of Europe; of many amendments which are made, and not yet published; and a thousand other particulars, which I would not have my memory burthened with for a Vatican.

At length, being fully persuaded that I thoroughly admired him, and looked upon him as a prodigy of learning, he took his leave. I know several of Tom's class who are professed admirers of Tasso without understanding a word of Italian; and one in particular, that carries a *Pastor-fido* in his pocket, in which I am sure he is acquainted with no other beauty but the clearness of the character.

There is another kind of pedant, who, with all Tom Folio's impertinences, hath greater superstructures and embellishments of Greek and Latin, and is still more insupportable than the other, in the same degree as he is more learned. Of this kind very often are editors, commentators, interpreters, scholiasts, and

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critics; and in short, all men of deep learning without common sense. These persons set a greater value on themselves for having found out the meaning of a passage in Greek, than upon the author for having written it; nay, will allow the passage itself not to have any beauty in it, at the same time that they would be considered as the greatest men in the age for having interpreted it. They will look with contempt upon the most beautiful poems that have been composed by any of their contemporaries; but will lock themselves up in their studies for a twelvemonth together, to correct, publish, and expound, such trifles of antiquity as a modern author would be contemned for. Men of the strictest morals, severest lives, and the gravest professions, will write volumes upon an idle sonnet that is originally in Greek or Latin; give editions of the most immoral authors, and spin out whole pages upon the various readings of a lewd expression. All that can be said in excuse for them, is, that their works sufficiently show they have no taste of their authors; and that what they do in this kind, is out of their great learning, and not out of any levity or lasciviousness of temper.[a]

A pedant of this nature is wonderfully well described in six lines of Boileau,[1] with which I shall conclude his character:[b]

Un Pédant, enivré de sa vaine science,
Tout herissé de grec, tout bouffi d'arrogance,
Et qui, de mille auteurs retenus mot pour mot,
Dans sa tête entassés n'a souvent fait qu'un sot,
Croit qu'un livre fait tout, et que, sans Aristote,
La raison ne voit goutte, et le bon sens radote.

[1] Satire IV. A. M. L'Abbé le Vayer. V. 5 &c.—G.

[a] It may be so.—Yet when learned critics chuse to *shine* on these dirty subjects, while so many cleaner and fairer, which deserve their pains, are left in obscurity, they must not be surprised if the world thinks otherwise.

[b] The satire contained in this paper is extremely just: and yet, I doubt, has done no small hurt in the republic of letters. The reason is, that most men are lazy, as well as vain; and are, therefore, glad of such

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No. 160. TUESDAY, APRIL 18 1710.

From my own Apartment, April 17.

A COMMON civility to an impertinent fellow, often draws upon one a great many unforeseen troubles; and if one doth not take particular care, will be interpreted by him as an overture of friendship and intimacy. This I was very sensible of this morning. About two hours before day, I heard a great rapping at my door, which continued some time, till my maid could get herself ready to go down and see what was the occasion of it. She then brought me up word, that there was a gentleman who seemed very much in haste, and said he must needs speak with me. By the description she gave me of him, and by his voice, which I could hear as I lay in my bed, I fancied him to be my old acquaintance the upholsterer, whom I met the other day in St James's Park.[1] For which reason, I bid her tell the gentleman whoever he was, that I was indisposed, that I could see nobody and that, if he had any thing to say to me, I desired he would leave it in writing. My maid, after having delivered her message, told me, that the gentleman said he would stay at the next coffee-house till I was stirring, and bid her be sure to tell me, that the French were driven from the Scarp, and that Douay was invested. He gave her the name of another town, which I found she had dropped by the way.

As much as I love to be informed of the success of my countrymen, I do not care for hearing of a victory before day, and was therefore very much out of humour at this unseasonable visit. I had no sooner recovered my temper, and was falling asleep, but

[1] V. No. 155.

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a pretence, as this piece of raillery affords them, to see all erudition, especially profound erudition, in the light of pedantry. So difficult it is not to misapply the talent of ridicule, or, at least, not to give others the *occasion* of misapplying it!

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I was immediately startled by a second rap; and upon my maid's opening the door, heard the same voice ask her, if her master was yet up? and at the same time bid her tell me, that he was come on purpose to talk with me about a piece of home-news that every body in town would be full of two hours hence. I ordered my maid, as soon as she came into the room, without hearing her message, to tell the gentleman, that whatever his news was, I, would rather hear it two hours hence than now; and that I persisted in my resolution not to speak with any body that morning. The wench delivered my answer presently, and shut the door. It was impossible for me to compose myself to sleep after two such unexpected alarms; for which reason I put on my clothes in a very peevish humour. I took several turns about my chamber, reflecting with a great deal of anger and contempt on these volunteers in politics, that undergo all the pain, watchfulness, and disquiet of a first minister, without turning it to the advantage either of themselves or their country; and yet it is surprising to consider how numerous this species of men is. There is nothing more frequent than to find a taylor breaking his rest on the affairs of Europe, and to see a cluster of porters sitting upon the ministry. Our streets swarm with politicians, and there is scarce a shop which is not held by a statesman. As I was musing after this manner, I heard the upholsterer at the door delivering a letter to my maid, and begging her in very great hurry, to give it to her master as soon as ever he was awake, which I opened, and found as follows:

"Mr. Bickerstaffe,

"I was to wait upon you about a week ago, to let you know, that the honest gentlemen whom you conversed with upon the bench at the end of the Mall, having heard that I had received five shillings of you, to give you a hundred pounds upon the

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Great Turk's being driven out of Europe, desired me to acquaint you that every one of that company would be willing to receive five shillings, to pay a hundred pounds on the same conditions. Our last advices from Muscovy making this a fairer bet than it was a week ago, I do not question but you will accept the wager.

"But this is not my present business. If you remember, I whispered a word in your ear as we were walking up the Mall, and you see what has happened since. If I had seen you this morning, I would have told you in your ear another secret. I hope you will be recovered of your indisposition by to-morrow morning, when I will wait on you at the same hour as I did this; my private circumstances being such, that I cannot well appear in this quarter of the town after it is day.

"I have been so taken up with the late good news from Holland, and expectation of further particulars, as well as with other transactions, of which I will tell you more to-morrow morning that I have not slept a wink these three nights.

"I have reason to believe, that Picardy will soon follow the example of Artois, in case the enemy continue in their present resolution of flying away from us. I think I told you last time we were together my opinion about the Deulle.

"The honest gentlemen upon the bench bid me tell you, they would be glad to see you often among them. We shall be there all the warm hours of the day during the present posture of affairs.

"This happy opening of the campaign will, I hope, give us a very joyful summer; and I propose to take many a pleasant walk with you, if you will sometimes come into the Park; for that is the only place in which I can be free from the malice of my enemies. Farewell till three-a-clock to-morrow morning.

"I am your most humble servant," &c

"P. S. The King of Sweden is still at Bender."

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I should have fretted myself to death at this promise of a second visit, if I had not found in his letter an intimation of the good news which I have since heard at large. I have, however, ordered my maid to tie up the knocker of my door, in such a manner as she would do if I was really indisposed. By which means I hope to escape breaking my morning's rest.

No. 161. THURSDAY, APRIL 20, 1710.

——Nunquam libertas gratior exstat
Quam sub rege pio.

From my own Apartment, April 1...

I WAS walking two or three days ago in a very pleasing retirement, and amusing myself with the reading of[a] that ancient and beautiful allegory, called 'The table of Cebes.[b] I was at last so tired with my walk, that I sat down to rest myself upon a bench that stood in the midst of an agreeable shade. The music of the birds, that filled all the trees about me, lulled me asleep before I was aware of it; which[c] was followed by a dream, that I impute in some measure to the foregoing author, who had made an impression upon my imagination, and put me into his own way of thinking.

I fancied myself among the Alps,[d] and, as it is natural in a

[a] Better expunge——"*the reading of.*"

[b] *The table of Cebes.* A fine moral allegory, but of a character wholly different from that which follows. This picturesque and sublime dream had been more naturally introduced, if the author of it had fallen asleep over a *canto of Spenser.*

[c] *Which*—what? "*The being lulled asleep,*" carelessly expressed.

[d] *The Alps.* The scenery of this vision, taken from *Switzerland.*—See the author's travels.

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dream, seemed every moment to bound from one summit to another, till at last, after having made this airy progress over the tops of several mountains, I arrived at the very centre of those broken rocks and precipices. I here, methought, saw a prodigious circuit of hills, that reached above the clouds, and encompassed a large space of ground, which I had a great curiosity to look into. I thereupon continued my former way of travelling through a great variety of winter scenes, till I had gained the top of these white mountains, which seemed another Alps of snow. I looked down from hence into a spacious plain, which was surrounded on all sides by this mound of hills, and which presented me with the most agreeable prospect I had ever seen. There was a greater variety of colours in the embroidery of the meadows, a more lively green in the leaves and grass, a brighter crystal in the streams, than what I ever met with in any other region. The light itself had something more shining and glorious in it than that of which the day is made in other places. I was wonderfully astonished at the discovery of such a Paradise amidst the wildness of those cold hoary landscapes which lay about it; but found at length, that this happy region was inhabited by 'The Goddess of Liberty;' whose presence softened the rigours of the climate, enriched the barrenness of the soil, and more than supplied the absence of the sun. The place was covered with a wonderful profusion of flowers, that without being disposed into regular borders and parterres, grew promiscuously, and had a greater beauty in their natural luxuriancy and disorder, than they could have received from the checks and restraints of art. There was a river that arose out of the south side of the mountain, that by an infinite number of turns and windings, seemed to visit every plant, and cherish the several beauties of the spring, with which the fields abounded. After having run to and fro in a wonderful variety of meanders, it at last throws itself into the

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hollow of a mountain, from whence it passes under a long range of rocks, and at length rises in that part of the Alps where the inhabitants think it the first source of the Rhone. This river, after having made its progress through those free nations, stagnates in a huge lake at the leaving of them, and no sooner enters into the regions of slavery, but runs through them with an incredible rapidity, and takes its shortest way to the sea.

I descended into the happy fields that lay beneath me, and in the midst of them, beheld the goddess sitting upon a throne. She had nothing to inclose her but the bounds of her own dominions, and nothing over her head but the heavens. Every glance of her eye cast a track of light where it fell, that revived the spring, and made all things smile about her. My heart grew cheerful at the sight of her, and as she looked upon me, I found a certain confidence growing in me, and such an inward resolution as I never felt before that time.

On the left hand of the goddess sat the Genius of a Commonwealth, with the cap of liberty on her head, and in her hand a wand, like that with which a Roman citizen used to give his slaves their freedom. There was something mean and vulgar, but at the same time exceeding bold and daring, in her air; her eyes were full of fire, but had in them such casts of fierceness and cruelty, as made her appear to me rather dreadful than amiable. On her shoulders she wore a mantle, on which there was wrought a great confusion of figures. As it flew in the wind, I could not discern the particular design of them, but saw wounds in the bodies of some, and agonies in the faces of others; and over one part of it could read, in letters of blood, 'The Ides of March.'

On the right hand of the goddess was the Genius of Monarchy. She was clothed in the whitest ermine, and wore a crown of the purest gold upon her head. In her hand she held a sceptre like

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that which is borne by the British monarchs.[a] A couple of tame lions lay crouching at her feet: her countenance had in it a very great majesty, without any mixture of terror: her voice was like the voice of an angel, filled with so much sweetness, accompanied with such an air of condescension, as tempered the awfulness of her appearance, and equally inspired love and veneration into the hearts of all that beheld her.

In the train of the Goddess of Liberty were the several Arts and Sciences, who all of them flourished underneath her eye. One of them in particular, made a greater figure than any of the rest, who held a thunder-bolt in her hand, which had the power of melting, piercing, or breaking every thing that stood in its way. The name of this Goddess was Eloquence.

There were two other dependant goddesses, who made a very conspicuous figure in this blissful region. The first of them was seated upon an hill, that had every plant growing out of it, which the soil was in its own nature capable of producing. The other was seated in a little island, that was covered with groves of spices, olives, and orange-trees; and in a word, with the products of every foreign clime. The name of the first was Plenty, of the second, Commerce. The first leaned her right arm upon a plough, and under her left held a huge horn, out of which she poured a whole autumn of fruits. The other wore a rostral crown upon her head, and kept her eyes fixed upon a compass.

I was wonderfully pleased in ranging through this delightful place, and the more so, because it was not encumbered with fences and enclosures; till at length, methought, I sprung from the ground, and pitched upon the top of an hill, that presented several objects to my sight, which I had not before taken notice of. The

[a] A compliment to the well-tempered *monarchy* of his country, so finely conducted, as to be applicable, at the same time, to the personal virtues of its *Monarch*.

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winds that passed over this flowery plain, and through the tops of trees which were full of blossoms, blew upon me in such a continued breeze of sweets, that I was wonderfully charmed with my situation. I here saw all the inner declivities of that great circuit of mountains, whose outside was covered with snow, overgrown with huge forests of fir-trees,[a] which, indeed, are very frequently found in other parts of the Alps. These trees were inhabited by storks,[b] that came thither in great flights from very distant quarters of the world. Methought I was pleased in my dream, to see what became of these birds, when, upon leaving the places to which they make an annual visit, they rise in great flocks so high till they are out of sight; and for that reason have been thought by some modern philosophers to take a flight to the moon. But my eyes were soon diverted from this prospect, when I observed two great gaps that led through this circuit of mountains, where guards and watches were posted day and night. Upon examination I found, that there were two formidable enemies encamped before each of these avenues, who kept the place in a perpetual alarm, and watched all opportunities of invading it.

Tyranny was at the head of one of these armies, dressed in an Eastern habit, and grasping in her hand an iron sceptre. Behind her was Barbarity, with the garb and complexion of an Æthiopian; Ignorance with a turban upon her head; and Persecution holding up a bloody flag, embroidered with flower-de-luces. These were followed by Oppression, Poverty, Famine, Torture, and a dreadful train of appearances, that made me tremble to behold them.

[a] *Fir-trees.* Because this tree thrives best in mountainous countries, *i. e.* according to the author's idea, "in *free* countries."

[b] *Inhabited by storks.* Alluding to the notions that these birds are to be found only in republics. Whence the famous lines,

"Lucretius, with a stork-like fate,"
"Bred and translated, in a state."

Though by what he says of these birds flying to the moon, he would insinuate, I suppose, that one tradition was just as credible as the other.

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Among the baggage of this army, I could discover racks, wheels, chains, and gibbets, with all the instruments art could invent to make human nature miserable.

Before the other avenue I saw Licentiousness, dressed in a garment not unlike the Polish cassock, and leading up a whole army of monsters, such as Clamour, with a hoarse voice and a hundred tongues; Confusion with a mis-shapen body and a thousand heads; Impudence, with a forehead of brass; and Rapine, with hands of iron. The tumult, noise, and uproar in this quarter were so very great, that they disturbed my imagination more than is consistent with sleep, and by that means awaked me.

No. 162. SATURDAY, APRIL 22, 1710.

Tertius è Cælo cecidit Cato.—Juv. Sat. 2.

From my own Apartment, April 21.

In my younger years I used many endeavours to get a place at court, and indeed continued my pursuits till I arrived at my grand climacteric; but at length altogether despairing of success, whether it were for want of capacity, friends, or due application, I at last resolved to erect a new office, and for my encouragement, to place myself in it. For this reason, I took upon me the title and dignity of Censor of Great Britain, reserving to myself all such perquisites, profits and emoluments as should arise out of the discharge of the said office. These in truth have not been inconsiderable; for besides those weekly contributions which I receive from John Morphew,[1] and those annual subscriptions which I propose to myself from the most elegant part of this great island, I daily live in a very comfortable affluence of wine, stale beer

[1] A printer connected with the publication of the Tatler.—G.

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Hungary water, beef, books, and marrow-bones, which I receive from many well-disposed citizens; not to mention the forfeitures which accrue to me from the several offenders that appear before me on court days.

Having now enjoyed this office for the space of a twelve-month, I shall do what all good officers ought to do, take a survey of my behaviour, and consider carefully whether I have discharged my duty, and acted up to the character with which I am invested. For my direction in this particular, I have made a narrow search into the nature of the old Roman Censors, whom I must always regard, not only as my predecessors, but as my patterns in this great employment: and have several times asked my own heart with great impartiality, whether Cato will not bear a more venerable figure among posterity than Bickerstaffe?

I find the duty of the Roman Censor was twofold. The first part of it consisted in making frequent reviews of the people, in casting up their numbers, ranging them under their several tribes, disposing them into proper classes, and subdividing them into their respective centuries.

In compliance with this part of the office, I have taken many curious surveys of this great city. I have collected into particular bodies the dappers and the smarts, the natural and affected rakes, the pretty fellows and the very pretty fellows. I have likewise drawn out in several distinct parties, your pedants and men of fire, your gamesters and politicians. I have separated cits from citizens, free-thinkers from philosophers, wits from snuff-takers, and duellists from men of honour. I have likewise made a calculation of esquires, not only considering the several distinct swarms of them that are settled in the different parts of this town, but also, that more rugged species that inhabit the fields and woods, and are often found in pot houses, and upon hay-cocks.

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I shall pass the soft sex over in silence, having not yet reduced them into any tolerable order; as likewise the softer tribe of lovers, which will cost me a great deal of time, before I shall be able to cast them into their several centuries and subdivisions.

The second part of the Roman Censor's office was to look into the manners of the people, and to check any growing luxury, whether in diet, dress, or building. This duty, likewise, I have endeavoured to discharge, by those wholesome precepts which I have given my countrymen in regard to beef and mutton, and the severe censures which I have passed upon ragouts and fricassees. There is not, as I am informed, a pair of red heels to be seen within ten miles of London, which I may likewise ascribe, without vanity, to the becoming zeal which I expressed in that particular. I must own, my success with the petticoat is not so great; but as I have not yet done with it, I hope I shall, in a little time, put an effectual stop to that growing evil. As for the article of building, I intend hereafter to enlarge upon it, having lately observed several ware-houses, nay, private shops, that stand upon Corinthian pillars, and whole rows of tin pots showing themselves, in order to their sale, through a sash window.

I have likewise followed the example of the Roman Censors, in punishing offences according to the quality of the offender. It was usual for them to expel a senator who had been guilty of great immoralities out of the senate house, by omitting his name when they called over the list of his brethren. In the same manner, to remove effectually several worthless men who stand possessed of great honours, I have made frequent draughts of dead men out of the vicious part of the nobility, and given them up to the new society of upholders, with the necessary orders for their interment. As the Roman Censors used to punish the knights or gentlemen of Rome, by taking away their horses from them, I have seized the canes of many criminals of figure, whom I had

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just reason to animadvert upon. As for the offenders among the common people of Rome, they were generally chastised, by being thrown out of a higher tribe, and placed in one which was not so honourable. My reader cannot but think I have had an eye to this punishment, when I have degraded one species of men into bombs, squibs, and crackers,[1] and another into drums, bass-viols, and bagpipes;[2] not to mention whole packs of delinquents whom I have shut up in kennels, and the new hospital[3] which I am at present erecting, for the reception of those of my countrymen who give me but little hopes of their amendment, on the borders of Moorfields. I shall only observe upon this particular, that since some late surveys I have taken of this island, I shall think it necessary to enlarge the plan of the buildings which I design in this quarter.

When my great predecessor Cato the elder stood for the censorship of Rome, there were several other competitors who offered themselves: and to get an interest among the people, gave them great promises of the mild and gentle treatment which they would use towards them in that office. Cato on the contrary told them, he presented himself as a candidate, because he knew the age was sunk in immorality and corruption; and that if they would give him their votes, he would promise them to make use of such a strictness and severity of discipline as should recover them out of it. The Roman historians, upon this occasion, very much celebrated the public-spiritedness of that people who chose Cato for their Censor, notwithstanding his method of recommending himself. I may in some measure extol my own countrymen upon the same account, who, without any respect to party, or any application from myself, have made such generous subscriptions for the Censor of Great Britain, as will give a magnificence to my old age, and which I esteem more than I would

[1] No. 188. [2] 153—156 [3] 127—141

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any post in Europe of an hundred times the value. I shall only add, that upon looking into my catalogue of subscribers, which I intend to print alphabetically in the front of my lucubrations, I find the names of the greatest beauties and wits in the whole island of Great Britain, which I only mention for the benefit of any of them who have not yet subscribed, it being my design to close the subscription in a very short time.

No. 163. THURSDAY, APRIL 25, 1710.

Idem inficeto est inficetior rure
Simul poemata attigit; neque idem unquam
Æquè est beatus, ac poema cum scribit:
Tam gaudet in se, tamque se ipse miratur.
Nimirum idem omnes fallimur; neque est quisquam
Quem non in aliqua re videre *Suffenum*
Possis———CATUL. DE SUFFENO.

Will's Coffee-house, April 24.

I YESTERDAY came hither about two hours before the company generally make their appearance, with a design to read over all the newspapers; but upon my sitting down, I was accosted by Ned Softly, who saw me from a corner in the other end of the room, where I found he had been writing something. Mr. Bickerstaffe, (says he) I observe by a late paper of yours, that you and I are just of a humour; for you must know, of all impertinencies, there is nothing which I so much hate as news. I never read a Gazette in my life; and never trouble my head about our armies, whether they win or lose, or in what part of the world they lie encamped. Without giving me time to reply, he drew a paper of verses out of his pocket, telling me, that he had something which would entertain me more agreeably, and that he would desire my judgment upon every line, for that we had time enough before us till the company came in.

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Ned Softly is a very pretty poet, and a great admirer of easy lines. Waller is his favourite: and as that admirable writer has the best and worst verses of any among our English poets, Ned Softly has got all the bad ones without book, which he repeats upon occasion, to show his reading, and garnish his conversation. Ned is indeed a true English reader, incapable of relishing the great and masterly strokes of this art; but wonderfully pleased with the little Gothic ornaments of epigrammatical conceits, turns, points, and quibbles, which are so frequent in the most admired of our English poets, and practised by those who want genius and strength to represent, after the manner of the ancients, simplicity in its natural beauty and perfection.

Finding myself unavoidably engaged in such a conversation, I was resolved to turn my pain into a pleasure, and to divert myself as well as I could with so very odd a fellow. 'You must understand, (says Ned) that the sonnet I am going to read to you was written upon a lady, who showed me some verses of her own making, and is, perhaps, the best poet of our age. But you shall hear it.' Upon which he began to read as follows:

'TO MIRA ON HER INCOMPARABLE POEM.

I.

'When dress'd in laurel wreaths you shine,
And tune your soft melodious notes,
You seem a sister of the Nine,
Or Phœbus' self in petticoats.

II.

'I fancy, when your song you sing,
(Your song you sing with so much art)
Your pen was pluck'd from Cupid's wing;
For ah! it wounds me like his dart.'

'Why, (says I) this is a little nosegay of conceits, a very

lump of salt: every verse hath something in it that piques; and then the dart in the last line is certainly as pretty a sting in the tail of an epigram (for so I think your critics call it) as ever entered into the thought of a poet.' 'Dear Mr. Bickerstaffe, (says he) shaking me by the hand, every body knows you to be a judge of these things; and to tell you truly, I read over Roscommon's translation of Horace's Art of Poetry three several times, before I sat down to write the sonnet which I have shown you. But you shall hear it again, and pray observe every line of it, for not one of them shall pass without your approbation.

'When dress'd in laurel wreaths you shine.'

'That is, (says he) when you have your garland on; when you are writing verses.' To which I replied, 'I know your meaning: a metaphor!' 'The same,' said he, and went on:

'And tune your soft melodious notes.'

'Pray observe the gliding of that verse; there is scarce a consonant in it: I took care to make it run upon liquids. Give me your opinion of it.' 'Truly, (said I) I think it is as good as the former.' 'I am very glad to hear you say so, (says he:) but mind the next:'

'You seem a sister of the Nine.'

'That is, (says he) you seem a sister of the Muses; for if you look into ancient authors, you will find it was their opinion, that there were nine of them.' 'I remember it very well, (said I;) but pray proceed.'

'Or Phœbus' self in petticoats.'

'Phœbus (says he) was the god of poetry. These little instances, Mr. Bickerstaffe, show a gentleman's reading. Then to take off from the air of learning, which Phœbus and the Muses

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have given to this first stanza, you may observe, how it falls all of a sudden into the familiar; in petticoats!

'Or Phœbus' self in petticoats.'

Let us now, (says I) enter upon the second stanza. I find the first line is still a continuation of the metaphor.

'I fancy when your song you sing.'

It is very right, (says he;) but pray observe the turn of words in those two lines. I was a whole hour in adjusting of them, and have still a doubt upon me, whether in the second line it should be, 'Your song you sing;' or, 'You sing your song.' You shall hear them both;'

'I fancy when your song you sing,
(Your song you sing with so much art.)'

OR,

'I fancy when your song you sing,
(You sing your song with so much art.)'

'Truly, (said I) the turn is so natural either way, that you have made me almost giddy with it.' 'Dear sir, (said he, grasping me by the hand,) you have a great deal of patience; but pray what do you think of the next verse?'

'Your pen was pluck'd from Cupid's wing.'

'Think! (says I;) I think you have made Cupid look like a little goose.' 'That was my meaning, (says he) I think the ridicule is well enough hit off. But we now come to the last, which sums up the whole matter.'

'For ah! it wounds me like his dart.'

'Pray how do you like that *ah?* doth it not make a pretty figure in that place? *Ah!* it looks as if I felt the dart, and cried out at being pricked with it.'

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'For ah! it wounds me like his dart.'

'My friend Dick Easy (continued he) assured me, he would rather have written that *ah!* than to[a] have been the author of the Æneid. He indeed objected, that I made Mira's pen like a quill in one of the lines, and like a dart in the other. But as to that———' 'Oh! as to that, (says I) it is but supposing Cupid to be like a porcupine, and his quills and darts will be the same thing.' He was going to embrace me for the hint; but half a dozen critics coming into the room, whose faces he did not like, he conveyed the sonnet into his pocket, and whispered me in the ear, he would show it me again as soon as his man had written it over fair.[b]

No. 165. SATURDAY, APRIL 29, 1710.

From my own Apartment, April 28.

It has always been my endeavour to distinguish between realities and appearances, and to separate true merit from the pretence to it. As it shall ever be my study to make discoveries of this nature in human life, and to settle the proper distinctions between the virtues and perfections of mankind, and those false colours and resemblances of them that shine alike in the eyes of the vulgar; so I shall be more particularly careful to search into the various merits and pretences of the learned world. This is the more necessary, because there seems to be a general combination among the pedants to extol one another's labours, and cry

[a] *To* should be left out.

[b] The humour of this paper is fine; but not original. *Ned Softly* is slip of *Bays*, in the rehearsal:

"————————Parnassia laurus,
Parva sub ingenti matris se subjicit umbrâ."

[and both probably of the sonneteering Marquis in the Misanthrope.—G.]

up one another's parts; while men of sense, either through that modesty which is natural to them, or the scorn they have for such trifling commendations, enjoy their stock of knowledge like a hidden treasure with satisfaction and silence. Pedantry, indeed, in learning, is like hypocrisy in religion, a form of knowledge without the power of it, that attracts the eyes of the common people, breaks out in noise and show, and finds its reward, not from[a] any inward pleasure that attends it, but from the praises and approbations which it receives from men.

Of this shallow species there is not a more importunate, empty, and conceited animal, than that which is generally known by the name of a critic. This, in the common acceptation of the word, is one that, without entering into the sense and soul of an author, has a few general rules, which, like mechanical instruments, he applies to the works of every writer, and as they quadrate with them, pronounces the author perfect or defective. He is master of a certain set of words, as Unity, Style, Fire, Phlegm, Easy, Natural, Turn, Sentiment, and the like; which he varies, compounds, divides, and throws together, in every part of his discourse, without any thought or meaning. The marks you may know him by are, an elevated eye, and dogmatical brow, a positive voice, and a contempt for every thing that comes out, whether he has read it or not. He dwells altogether in generals. He praises or dispraises in the lump. He shakes his head very frequently at the pedantry of universities, and bursts into laughter when you mention an author that is known at Will's.[b] He hath formed his judgment upon Homer, Horace, and Virgil, not from their own works, but from those of Rapin and Bossu. He

[a] *Finds its reward from.* He should have said "*in*," the proper preposition, after "*find:*" what determined his choice of "*from*" was the jingle of—"*in any inward*"—But the sentence might have been turned differently.

[b] O. F. *That is not known at Will's.*—N.

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knows his own strength so well, that he never dares praise any thing in which he has not a French author for his voucher.

With these extraordinary talents and accomplishments, Sir Timothy Tittle[1] puts men in vogue, or condemns them to obscurity, and sits as judge of life and death upon every author that appears in public. It is impossible to represent the pangs, agonies, and convulsions, which Sir Timothy expresses in every feature of his face, and muscle of his body, upon the reading of a bad poet.

About a week ago I was engaged at a friend's house of mine in an agreeable conversation with his wife and daughters, when in the height of our mirth, Sir Timothy, who makes love to my friend's eldest daughter, came in amongst us puffing and blowing as if he had been very much out of breath. He immediately called for a chair, and desired leave to sit down, without any further ceremony. I asked him, 'Where he had been? Whether he was out of order?' He only replied, that he was quite spent, and fell a cursing in soliloquy. I could hear him cry, 'A wicked rogue!—An execrable wretch!—Was there ever such a monster!'—The young ladies upon this began to be affrighted, and asked, 'Whether any one had hurt him?' He answered nothing but still talked to himself. 'To lay the first scene (says he) in St. James's Park, and the last in Northamptonshire!' 'Is that all! (says I;) Then I suppose you have been at the rehearsal of a play this morning.' 'Been! (says he;) I have been at Northampton, in the Park, in a lady's bed-chamber, in a dining-room, every where; the rogue has led me such a dance!'—Though I could scarce forbear laughing at his discourse, I told him I was glad it was no worse, and that he was only metaphorically weary. 'In short, sir, (says he) the author has not observed a single unity in his whole play: the scene shifts in every

[1] Henry Cromwell.—V. Nichols.—G.

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dialogue; the villain has hurried me up and down at such a rate, that I am tired off my legs. I could not but observe with some pleasure, that the young lady whom he made love to, conceived a very just aversion towards him, upon seeing him so very passionate in trifles. And as she had that natural sense which makes her a better judge than a thousand critics, she began to rally him upon this foolish humour. 'For my part (says she,) I never knew a play take that was written up to your rules, as you call them.' 'How madam! (says he,) is that your opinion? I am sure you have a better taste.' 'It is a pretty kind of magic, (says she) the poets have to transport an audience from place to place without the help of a coach and horses. I could travel round the world at such a rate. 'Tis such an entertainment as an enchantress finds when she fancies herself in a wood, or upon a mountain, at a feast, or a solemnity; though at the same time she has never stirred out of her cottage.' 'Your simile, madam, (says Sir Timothy,) is by no means just.' 'Pray, (says she) let my similes pass without a criticism. I must confess, (continued she, for I found she was resolved to exasperate him) I laughed very heartily at the last new comedy which you found so much fault with.' 'But, madam, (says he,) you ought not to have laughed; and I defy any one to show me a single rule that you could laugh by.' 'Ought not to laugh! (says she:) Pray who should hinder me?' 'Madam, (says he,) there are such people in the world as Rapin, Dacier, and several others, that ought to have spoiled your mirth.' 'I have heard, (says the young lady,) that your great critics are always very bad poets; I fancy there is as much difference between the works of one and the other, as there is between the carriage of a dancing-master and a gentleman. I must confess, (continued she,) I would not be troubled with so fine a judgment as yours is; for I find you feel more vexation in a bad comedy, than I do in a deep tragedy.' 'Madam,

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(says Sir Timothy), that is not my fault; they should learn the art of writing.' 'For my part, (says the young lady,) I should think the greatest art in your writers of comedies is to please.' 'To please!' (says Sir Timothy:) and immediately fell a laughing. 'Truly, (says she), that is my opinion.' Upon this, he composed his countenance, looked upon his watch, and took his leave.

I hear that Sir Timothy has not been at my friend's house since this notable conference, to the satisfaction of the young lady, who by this means has got rid of a very impertinent fop.

I must confess, I could not but observe, with a great deal of surprise, how this gentleman, by his ill-nature, folly, and affectation, hath made himself capable of suffering so many imaginary pains, and looking with such a senseless severity upon the common diversions of life.

No. 192. SATURDAY, JULY 1, 1710.

Tecum vivere amem, tecum obeam libens.—Hor.

From my own Apartment, June 30.

Some years since I was engaged with a coach full of friends to take a journey as far as the Land's-end. We were very well pleased with one another the first day, every one endeavouring to recommend himself by his good humour and complaisance to the rest of the company. This good correspondence did not last long; one of our party was soured the very first evening by a plate of butter which had not been melted to his mind, and which spoiled his temper to such a degree, that he continued upon the fret to the end of our journey. A second fell off from his good humour the next morning, for no other reason that I could

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imagine, but because I chanced to step into the coach before him, and place myself on the shady side. This, however, was but my own private guess, for he did not mention a word of it, nor indeed of any thing else, for three days following. The rest of our company held out very near half the way, when of a sudden Mr. Sprightly fell asleep; and instead of endeavouring to divert and oblige us, as he had hitherto done, carried himself with an unconcerned, careless, drowsy behaviour, till we came to our last stage. There were three of us who still held up our heads, and did all we could to make our journey agreeable; but, to my shame be it spoken, about three miles on this side Exeter, I was taken with an unaccountable fit of sullenness, that hung upon me for above threescore miles; whether it were for want of respect, or from an accidental tread upon my foot, or from a foolish maid's calling me The old Gentleman, I cannot tell. In short, there was but one who kept his good humour to the Land's-end.

There was another coach that went along with us, in which I likewise observed, that there were many secret jealousies, heartburnings, and animosities: for when we joined companies at night, I could not but take notice, that the passengers neglected their own company, and studied how to make themselves esteemed by us, who were altogether strangers to them: till at length they grew so well acquainted with us, that they liked us as little as they did one another. When I reflect upon this journey, I often fancy it to be a picture of human life, in respect to the several friendships, contracts, and alliances, that are made and dissolved in the several periods of it. The most delightful and most lasting engagements are generally those which pass between man and woman; and yet upon what trifles are they weakened, or entirely broken? Sometimes the parties fly asunder even in the midst of courtship, and sometimes grow cool in the very honey-month. Some separate before the first child, and

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some after the fifth; others continue good till thirty, others till forty; while some few, whose souls are of an happier make, and better fitted to one another, travel on together to the end of their journey, in a continual intercourse of kind offices and mutual endearments.

When we, therefore, chuse our companions for life, if we hope to keep both them and ourselves in good humour to the last stage of it, we must be extremely careful in the choice we make, as well as in the conduct on our own part. When the persons to whom we join ourselves can stand an examination, and bear the scrutiny, when they mend upon our acquaintance with them, and discover new beauties the more we search into their characters, our love will naturally rise in proportion to their perfections.

But because there are very few possessed of such accomplishments of body and mind, we ought to look after those qualifications both in ourselves and others, which are indispensably necessary towards this happy union, and which are in the power of every one to acquire, or at least to cultivate and improve. These, in my opinion, are cheerfulness and constancy. A cheerful temper joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction; convert ignorance into an amiable simplicity, and render deformity itself agreeable.

Constancy is natural to persons of even tempers and uniform dispositions, and may be acquired by those of the greatest fickleness, violence, and passion, who consider seriously the terms of union upon which they come together, the mutual interest in which they are engaged, with all the motives that ought to incite their tenderness and compassion towards those who have their dependance upon them, and are embarked with them for life in the same state of happiness or misery. Constancy, when it

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grows in the mind upon considerations of this nature, becomes a moral virtue, and a kind of good-nature, that is not subject to any change of health, age, fortune, or any of those accidents which are apt to unsettle the best dispositions that are founded rather in constitution than in reason.[a] Where such a constancy as this is wanting, the most inflamed passion may fall away into coldness and indifference, and the most melting tenderness degenerate into hatred and aversion. I shall conclude this paper with a story that is very well known in the North of England.

About thirty years ago, a packet-boat that had several passengers on board was cast away upon a rock, and in so great danger of sinking, that all who were in it endeavoured to save themselves as well as they could, though only those who could swim well had a bare possibility of doing it. Among the passengers there were two women of fashion, who seeing themselves in such a disconsolate condition, begged of their husbands not to leave them. One of them chose rather to die with his wife, than to forsake her; the other, though he was moved with the utmost compassion for his wife, told her, that for the good of their children, it was better one of them should live, than both perish. By a great piece of good luck, next to a miracle, when one of our good men had taken the last and long farewell in order to save himself, and the other held in his arms the person that was dearer to him than life, the ship was preserved. It is with a secret sorrow and vexation of mind that I must tell the sequel of the story, and let my reader know, that this faithful pair who were ready to have died in each others arms, about three years after their escape, upon some trifling disgust, grew to a coldness at first, and at length fell out to such a degree, that they left one

[a] The last part of this sentence is strung together with too many relatives—*that—which—that.* The following sentence, too, is not exact—"*inflamed* passion *fall away—melting* tenderness *degenerate.*"—The metaphor not well pursued.

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another, and parted for ever. The other couple lived together in an uninterrupted friendship and felicity, and what was remarkable, the husband whom the shipwreck had like to have separated from his wife, died a few months after her, not being able to survive the loss of her.[a]

I must confess, there is something in the changeableness and inconstancy of human nature, that very often both dejects and terrifies me. Whatever I am at present, I tremble to think what I may be. While I find this principle in me, how can I assure myself, that I shall be always true to my God, my friend, or myself? in short, without constancy there is neither love, friendship, or virtue in the world.

No. 216. SATURDAY, AUGUST 26, 1710.

—— Nugis addere pondus.

From my own Apartment, August 25.

NATURE is full of wonders, every atom is a standing miracle, and endowed with such qualities, as could not be impressed on it by a power and wisdom less than infinite. For this reason, I would not discourage any searches that are made into the most minute and trivial parts of the creation. However, since the world abounds in the noblest fields of speculation, it is, methinks, the mark of a little genius to be wholly conversant among insects, reptiles, animalcules, and those trifling rarities that furnish out the apartment of a virtuoso.

There are some men whose heads are so oddly turned this way, that though they are utter strangers to the common occur-

[a] The rythm of this sentence hurt by the repetition of "*her*,"—"*after her*"—"*loss of her*."

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rences of life, they are able to discover the sex of a cockle, or describe the generation of a mite, in all its circumstances. They are so little versed in the world, that they scarce know a horse from an ox; but at the same time will tell you, with great deal of gravity, that a flea is a rhinoceros, and a snail an hermaphrodite. I have known one of these whimsical philosophers who has set a greater value upon a collection of spiders than he would upon a flock of sheep, and has sold his coat off his back to purchase a tarantula.[a]

I would not have a scholar wnolly unacquainted with these secrets and curiosities of nature; but certainly the mind of man that is capable of so much higher contemplations, should not be altogether fixed upon such mean and disproportioned objects. Observations of this kind are apt to alienate us too much from the knowledge of the world, and to make us serious upon trifles, by which means they expose philosophy to the ridicule of the witty, and the contempt of the ignorant. In short, studies of this nature should be the diversions, relaxations, and amusements, not the care, business, and concern of life.

It is indeed wonderful to consider, that there should be a sort of learned men who are wholly employed in gathering together the refuse of nature, if I may call it so, and hoarding up in their chests and cabinets such creatures as others industriously avoid the sight of. One does not know how to mention some of the most precious parts of their treasure, without a kind of an apology for it. I have been shewn a beetle valued at twenty crowns, and a toad at an hundred: but we must take this for a general rule, that whatever appears trivial or obscene in the common notions of the world, looks grave and philosophical in the eye of a virtuoso.

To show this humour in its perfection, I shall present my

[a] V. No. 47.—[N.]

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reader with the legacy of a certain virtuoso, who laid out a considerable estate in natural rarities and curiosities, which upon his death-bed he bequeathed to his relations and friends in the following words:

THE WILL OF A VIRTUOSO.

I NICHOLAS GIMCRACK, being in sound health of mind, but in great weakness of body, do by this my last will and testament, bestow my worldly goods and chattels in manner following:

Imprimis, To my dear wife,

One box of butterflies,
One drawer of shells,
A female skeleton,
A dried cockatrice.

Item, To my daughter Elizabeth,

My receipt for preserving dead caterpillars.

As also my preparations of winter May-dew, and embrio pickle.

Item, To my little daughter Fanny,

Three crocodile's eggs.

And upon the birth of her first child, if she marries with her mother's consent,

The nest of an humming-bird.

Item, To my eldest brother, as an acknowledgment for the lands he has vested in my son Charles, I bequeath

My last year's collection of grasshoppers.

Item, To his daughter Susannah, being his only child, I bequeath my

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English weeds pasted on royal paper,
With my large folio of Indian cabbage.

Item, To my learned and worthy friend Dr. Johannes Elscrickius, professor in anatomy, and my associate in the studies of nature, as an eternal monument of my affection and friendship for him, I bequeath

My rat's testicles, and
Whale's pizzle.–,

To him and his issue male; and in default of such issue in the said Dr. Elscrickius, then to return to my executor and his heirs for ever.

Having fully provided for my nephew Isaac, by making over to him some years since

A horned scarabæus,
The skin of a rattle-snake, and
The mummy of an Egyptian king,

I make no further provision for him in this my will.

My eldest son, John, having spoken disrespectfully of his little sister whom I keep by me in spirits of wine, and in many other instances behaved himself undutifully towards me, I do disinherit, and wholly cut off from any part of this my personal estate, by giving him a single cockle-shell.

To my second son, Charles, I give and bequeath all my flowers, plants, minerals, mosses, shells, pebbles, fossils, beetles, butterflies, caterpillars, grasshoppers, and vermin, not above specified: as also all my monsters, both wet and dry, making the said Charles whole and sole executor of this my last will and testament; he paying, or causing to be paid, the aforesaid legacies within the space of six months after my decease. And I do hereby revoke all other wills whatsoever by me formerly made.

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ADVERTISEMENT.

WHEREAS an ignorant upstart in astrology, has publicly endeavoured to persuade the world, that he is the late John Partridge, who died the 28th of March 1708; these are to certify all whom it may concern, that the true John Partridge was not only dead at that time, but continues so to this present day.

Beware of counterfeits, for such are abroad.

No. 218. THURSDAY, AUGUST 30, 1710.

Scriptorum Chorus omnis amat nemus et fugit urbes.—HOR.

From my own Apartment, August 30.

I CHANCED to rise very early one particular morning this summer, and took a walk into the country to divert myself among the fields and meadows, while the green was new, and the flowers in their bloom. As at this season of the year every lane is a beautiful walk, and every hedge full of nosegays,[a] I lost myself with a great deal of pleasure among several thickets and bushes that were filled with a great variety of birds, and an agreeable confusion of notes,[b] which formed[c] the pleasantest scene in the

[a] *Nosegay.* An oddly compounded word, if we take *gay* in the sense of *fine* or *showy*, expressing, together, the effect which flowers have on the *sight* and *smell.* But gay, in the primary sense of the word, is that which *cheers, refreshes,* or *delights:* and derived like *gaudy* from "*gaudere.*" In this view, the composition is more natural and proper, However, the word itself, is, now, much out of use.

[b] *Filled with—birds, and—notes.* We may say of a *thicket,* that it is *filled* with *birds,* or filled with the *notes* of birds, but not at the same time: because the word, filled, must, then, be taken in a different sense, as applied to each; in a *literal* sense, when connected with *birds,* and, a *metaphorical* sense, as joined to the *notes* of birds: whence arises a degree of quaintness and confusion.

[c] *Which formed.* That is, which *birds* and *notes* formed: but one does not see how birds and notes can be said to *form a scene.* In short, the

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world to one who had passed a whole winter in noise and smoke. The freshness of the dews that lay upon every thing about me, with the cool breath of the morning, which inspired the birds with so many delightful instincts, created in me the same kind of animal pleasure, and made my heart overflow with such secret emotions of joy and satisfaction as are not to be described or accounted for. On this occasion, I could not but reflect upon a beautiful simile in Milton:

> 'As one who long in populous city pent,
> Where houses thick, and sewers, annoy the air,
> Forth issuing on a summer's morn, to breathe
> Among the pleasant villages, and farms
> Adjoin'd, from each thing met conceives delight:
> The smell of grain, or tedded grass, or kine,
> Or dairy, each rural sight, each rural sound.'

Those who are conversant in the writings of polite authors, receive an additional entertainment from the country, as it revives in their memories those charming descriptions with which such authors do frequently abound.[a]

I was thinking of the foregoing beautiful simile in Milton, and applying it to myself, when I observed to the windward of me a black cloud falling to the earth in long trails of rain, which made me betake myself for shelter to a house which I saw at a little distance from the place where I was walking. As I sat in the porch, I heard the voices of two or three persons, who seemed very earnest in discourse. My curiosity was raised when I heard the names of Alexander the Great and Artaxerxes; and as their

whole sentence is heavy and inaccurate. But the author makes amends in what follows.

[a] *With which such authors do frequently abound.* One wonders to find the expletive "*do*" inserted in this place. It was to prevent the close of this paragraph from running into a verse:—

"With which such authors frequently abound."

He might have said, "*which are frequent in such authors.*"

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talk seemed to run on ancient heroes, I concluded there could not be any secret in it; for which reason I thought I might very fairly listen to what they said.

After several parallels between great men, which appeared to me altogether groundless and chimerical, I was surprised to hear one say, 'That he valued the Black Prince more than the Duke of Vendosme.' How the Duke of Vendosme should become a rival of the Black Prince's, I could not conceive: and was more startled, when I heard a second affirm with great vehemence, 'That if the emperor of Germany was not going off, he should like him better than either of them.' He added, 'That though the season was so changeable, the Duke of Marlborough was in blooming beauty.' I was wondering to myself from whence they had received this odd intelligence, especially when I heard them mention the names of several other great generals, as the Prince of Hesse, and the King of Sweden, who, they said, were both running away. To which they added, what I entirely agreed with them in, 'That the Crown of France was very weak, but that the Marshal Villars still kept his colours.' At last one of them told the company, 'If they would go along with him, he would show them a Chimney Sweeper and a Painted Lady in the same bed, which he was sure would very much please them.' The shower which had driven them, as well as myself, into the house was now over: and as they were passing by me into the garden, I asked them to let me be one of their company.

The gentleman of the house told me, 'If I delighted in flowers, it would be worth my while, for that he believed he could show me such a blow of tulips as was not to be matched in the whole country.'

I accepted the offer, and immediately found that they had been talking in terms of gardening, and that the kings and generals they had mentioned were only so many tulips, to which the

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gardeners, according to their usual custom, had given such high titles and appellations of honour.

I was very much pleased and astonished at the glorious show of these gay vegetables, that arose in great profusion on all the banks about us. Sometimes I considered them, with the eye of an ordinary spectator, as so many beautiful objects, varnished over with a natural gloss, and stained with such a variety of colours, as are not to be equalled in any artificial dyes or tinctures. Sometimes I considered every leaf as an elaborate piece of tissue, in which the threads and fibres were woven together into different configurations, which gave a different colouring to the light as it glanced on the several parts of the surface. Sometimes I considered the whole bed of tulips, according to the notion of the greatest mathematician and philosopher that ever lived,[a] as a multitude of optic instruments, designed for the separating light into all those various colours of which it is composed.

I was awakened out of these my philosophical speculations, by observing the company often seemed to laugh at me. I accidentally praised a tulip as one of the finest I ever saw; upon which they told me, it was a common Fool's-coat. Upon that I praised a second, which it seems was but another kind of Fool's-coat. I had the same fate with two or three more; for which reason I desired the owner of the garden to let me know which were the finest of the flowers, for that I was so unskilful in the art, that I thought the most beautiful were the most valuable, and that those which had the gayest colours were the most beautiful. The gentleman smiled at my ignorance: he seemed a very plain honest man, and a person of good sense, had not his head been touched with that distemper which Hippocrates calls the *Tulippo-Mania*, Τυλιππομανία; insomuch that he would talk very rationally on any subject in the world but a tulip.

[a] Newton.—N.

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He told me, 'That he valued the bed of flowers which lay before us, and was not above twenty yards in length, and two in breadth, more than he would the best hundred acres of land in England;' and added 'That it would have been worth twice the money it is, if a foolish cook-maid of his had not almost ruined him the last winter, by mistaking an handful of tulip-roots for an heap of onions, and by that means (says he) made me a dish of pottage, that cost me above 10001. sterling.' He then showed me what he thought the finest of his tulips, which I found received all their value from their rarity and oddness, and put me in mind of your great fortunes, which are not always the greatest beauties.

I have often looked upon it as a piece of happiness, that I have never fallen into any of these fantastical tastes, nor esteemed any thing the more for its being uncommon and hard to be met with. For this reason, I look upon the whole country in spring time as a spacious garden, and make as many visits to a spot of daisies, or a bank of violets, as a florist does to his borders and parterres. There is not a bush in blossom within a mile of me which I am not acquainted with, nor scarce a daffodil or cowslip that withers away in my neighbourhood without my missing it. I walked home in this temper of mind through several fields and meadows with an unspeakable pleasure, not without reflecting on the bounty of Providence, which has made the most pleasing and most beautiful objects the most ordinary and most common.

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No. 220. TUESDAY, SEPTEMBER 5, 1710.

Insani sanus nomen ferat, æquus iniqui,
Ultra quam satis est, virtutem si petat ipsam.—Hor.

From my own Apartment, September 4

Having received many letters filled with compliments and acknowledgments for my late useful discovery of the political barometer, I shall here communicate to the public an account of my ecclesiastical thermometer, the latter giving as manifest prognostications of the changes and revolutions in Church, as the former does of those in state, and both of them being absolutely necessary for every prudent subject who is resolved to keep what he has, and get what he can.

The church thermometer, which I am now to treat of, is supposed to have been invented in the reign of Henry the Eighth, about the time when that religious prince put some to death for owning the Pope's supremacy, and others for denying transubstantiation. I do not find, however, any great use made of this instrument till it fell into the hands of a learned and vigilant priest or minister, (for he frequently wrote himself both one and the other) who was some time Vicar of Bray. This gentleman lived in his vicarage to a good old age; and after having seen several successions of his neighbouring clergy either burnt or banished, departed this life with the satisfaction of having never deserted his flock, and died Vicar of Bray. As this glass was first designed to calculate the different degrees of heat in religion as it raged in Popery, or as it cooled and grew temperate in the reformation, it was marked at several distances, after the manner our ordinary thermometer is to this day, viz., 'extreme hot,

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sultry hot, very hot, hot, warm, temperate, cold, just freezing, frost, hard frost, great frost, extreme cold.'

It is well known, that Toricellius, the inventor of the common weather-glass, made the experiment in a long tube which held thirty-two foot of water; and that a more modern virtuoso, finding such a machine altogether unwieldy and useless, and considering that thirty-two inches of quicksilver weighed as much as so many foot of water in a tube of the same circumference, invented that sizeable instrument which is now in use. After this manner, that I might adapt the thermometer I am now speaking of to the present constitution of our church, as divided into 'high' and 'low,' I have made some necessary variations both in the tube and the fluid it contains. In the first place, I ordered a tube to be cast in a planetary hour, and took care to seal it hermetically, when the sun was in conjunction with Saturn. I then took the proper precautions about the fluid, which is a compound of two very different liquors; one of them a spirit drawn out of a strong heady wine; the other a particular sort of rock water, colder than ice, and clearer than crystal. The spirit is of a red fiery colour, and so very apt to ferment, that unless it be mingled with a proportion of the water, or pent up very close, it will burst the vessel that holds it, and fly up in fume and smoke. The water, on the contrary, is of such a subtle piercing cold, that unless it be mingled with a proportion of the spirits, it will sink through almost every thing that it is put into, and seems to be of the same nature as the water mentioned by Quintus Curtius, which, says the historian, could be contained in nothing but in the hoof, or (as the Oxford manuscript has it) in the skull of an ass. The thermometer is marked according to the following figure, which I set down at length, not only to give my reader a clear idea of it, but also to fill up my paper.

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Ignorance.
Persecution.
Wrath.
Zeal.
CHURCH.
Moderation.
Lukewarmness.
Infidelity.
Ignorance.

The reader will observe, that the church is placed in the middle point of the glass, between Zeal and Moderation, the situation in which she always flourishes, and in which every good Englishman wishes her, who is a friend to the constitution of his country. However, when it mounts to Zeal it is not amiss; and when it sinks to Moderation, is still in a most admirable temper. The worst of it is, that when once it begins to rise, it has still an inclination to ascend, insomuch that it is apt to climb from Zeal to Wrath, and from Wrath to Persecution, which always ends in Ignorance, and very often proceeds from it. In the same manner it frequently takes its progress through the lower half of the glass; and when it has a tendency to fall, will gradually descend from Moderation to Lukewarmness, and from Lukewarmness to Infidelity, which very often terminates in Ignorance, and always proceeds from it.

It is a common observation, that the ordinary thermometer will be affected by the breathing of people who are in the room where it stands; and indeed, it is almost incredible to conceive how the glass I am now describing will fall by the breath of a multitude crying Popery; or on the contrary, how it will rise when the same multitude (as it sometimes happens) cry out in the same breath, 'The Church is in danger.'

As soon as I had finished this my glass, and adjusted it to

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the above-mentioned scale of religion, that I might make proper experiments with it, I carried it under my cloak to several coffee-houses, and other places of resort about this great city. At St. James's coffee-house, the liquor stood at Moderation; but at Will's, to my extreme surprise, it subsided to the very lowest mark on the glass. At the Grecian, it mounted but just one point higher; at the Rainbow, it still ascended two degrees: Child's fetched it up to Zeal, and other adjacent coffee-houses to Wrath.

It fell into the lower half of the glass as I went further into the city, till at length it settled at Moderation, where it continued all the time I stayed about the 'Change, as also whilst I passed by the Bank. And here I cannot but take notice, that through the whole course of my remarks, I never observed my glass to rise at the same time that the stocks did.

To complete the experiment, I prevailed upon a friend of mine, who works under me in the occult sciences, to make a progress with my glass through the whole island of Great Britain; and after his return, to present me with a register of his observations. I guessed beforehand at the temper of several places he passed through, by the characters they have had time out of mind. Thus that facetious divine, Dr. Fuller, speaking of the town of Banbury near a hundred years ago, tells us, it was a place famous for cakes and zeal, which I find by my glass is true to this day, as to the latter part of this description; though I must confess, it is not in the same reputation for cakes that it was in the time of that learned author; and thus of other places. In short, I have now by me, digested in an alphabetical order, all the counties, corporations, and boroughs in Great Britain, with their respective tempers, as they stand related to my thermometer: but this I shall keep to myself, because I would by no means do any thing that may seem to influence any ensuing elections.

The point of doctrine which I would propagate by this my in-

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vention, is the same which was long ago advanced by that able teacher Horace, out of whom I have taken my text for this discourse: we should be careful not to overshoot ourselves in the pursuits even of virtue. Whether zeal or moderation be the point we aim at, let us keep fire out of the one, and frost out of the other. But alas! the world is too wise to want such a precaution. The terms High Church and Low Church, as commonly used, do not so much denote a principle, as they distinguish a party. They are like words of battle, that have nothing to do with their original signification, but are only given out to keep a body of men together, and to let them know friends from enemies.

I must confess, I have considered with some little attention, the influence which the opinions of these great national sects have upon their practice; and do look upon it as one of the unaccountable things of our times, that multitudes of honest gentlemen, who entirely agree in their lives, should take it in their heads to differ in their religion.

No. 224. THURSDAY, SEPTEMBER 14, 1710.

Materiam superabat opus.——Ovid.

From my own Apartment, September 13.

It is my custom, in a dearth of news, to entertain myself with those collections of advertisements that appear at the end of all our public prints. These I consider as accounts of news from the little world, in the same manner that the foregoing parts of the paper are from the great. If in one we hear that a sovereign prince is fled from his capital city, in the other we hear of a tradesman who hath shut up his shop, and run away. If in one we find the victory of a general, in the other we see the desertion of a private soldier. I must confess, I have a certain weakness in my

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temper, that is often very much affected by these little domestic occurrences, and have frequently been caught with tears in my eyes over a melancholy advertisement.

But to consider this subject in its most ridiculous lights, advertisements are of great use to the vulgar: first of all, as they are instruments of ambition. A man that is by no means big enough for the gazette, may easily creep into the advertisements: by which means we often see an apothecary in the same paper of news with a plenipotentiary, or a running-footman with an ambassador. An advertisement from Piccadilly goes down to posterity, with an article from Madrid; and John Bartlett,[a] of Goodman's Fields, is celebrated in the same paper with the Emperor of Germany. Thus the fable tells us, 'That the wren mounted as high as the eagle, by getting upon his back.'

A second use which this sort of writings have been turned to of late years, has been the management of controversy, insomuch, that above half the advertisements one meets with now-a-days are purely polemical. The inventors of 'Strops for Razors'[1] have written against one another this way for several years, and that with great bitterness; as the whole argument *pro* and *con* in the case of the 'Morning Gowns' is still carried on after the same manner. I need not mention the proprietors of Dr. Anderson's pills; nor take notice of the many satirical works of this nature so frequently published by Dr. Clark, who has had the confidence to advertise upon that learned knight, my very worthy friend, Sir William Read: but I shall not interpose in their quarrel; Sir William can give him his own in advertisements, that, in the judgment of the impartial, are as well penned as the doctor's.

The third and last use of these writings is, to inform the

[1] Nichols has an interesting note on this.—G.

[a] A truss-maker. [N.]

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world where they may be furnished with almost every thing that is necessary for life If a man has pains in his head, cholics in his bowels, or spots in his clothes, he may here meet with proper cures and remedies. If a man would recover a wife or a horse that is stolen or strayed; if he wants new sermons, electuaries, asses milk, or any thing else, either for his body or his mind, this is the place to look for them in.

The great art in writing advertisements, is the finding out a proper method to catch the reader's eye; without which a good thing may pass over unobserved, or be lost among commissions of bankrupt. Asterisks and hands were formerly of great use for this purpose. Of late years, the *N. B.* has been much in fashion; as also little cuts and figures, the invention of which we must ascribe to the author of spring-trusses. I must not here omit the blind Italian character, which being scarce legible, always fixes and detains the eye, and gives the curious reader something like the satisfaction of prying into a secret.

But the great skill in an advertiser, is chiefly seen in the style which he makes use of. He is to mention 'the universal esteem, or general reputation,' of things that were never heard of. If he is a physician or astrologer, he must change his lodgings frequently, and (though he never saw any body in them besides his own family) give public notice of it, 'For the information of the Nobility and Gentry.' Since I am thus usefully employed in writing criticisms on the works of these diminutive authors, I must not pass over in silence an advertisement which has lately made its appearance, and is written altogether in a Ciceronian manner. It was sent to me, with five shillings, to be inserted among my advertisements; but as it is a pattern of good writing in this way, I shall give it a place in the body of my paper.

"THE highest compounded Spirit of Lavender, the most

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glorious (if the expression may be used) enlivening scent and flavour that can possibly be, which so raptures the spirits, delights the gust, and gives such airs to the countenance, as are not to be imagined but by those that have tried it. The meanest sort of the thing is admired by most gentlemen and ladies: but this far more, as by far it exceeds it, to the gaining among all a more than common esteem. It is sold (in neat flint bottles fit for the pocket) only at the Golden Key, in Wharton's Court, near Holborn Bars, for 3s. 6d. with directions."

At the same time that I recommend the several flowers in which this spirit of lavender is wrapped up, (if the expression may be used) I cannot excuse my fellow labourers for admitting into their papers several uncleanly advertisements, not at all proper to appear in the works of polite writers. Among these I must reckon the 'Carminative wind-expelling Pills.' If the doctor had called them his Carminative Pills, he had done as cleanly as any one could have wished; but the second word entirely destroys the decency of the first. There are other absurdities of this nature so very gross, that I dare not mention them; and shall therefore dismiss this subject, with a public admonition to Michael Parrot; that he do not presume any more to mention a certain worm he knows of, which, by the way, has grown seven foot in my memory; for if I am not much mistaken, it is the same that was but nine foot long about six months ago.

By the remarks I have here made, it plainly appears, that a collection of advertisements is a kind of miscellany; the writers of which contrary to all authors, except men of quality, give money to the booksellers who publish their copies. The genius of the bookseller is chiefly shown in his method of ranging and digesting these little tracts. The last paper I took up in my hands, places them in the following order:

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The true Spanish blacking for shoes, &c.
The beautifying cream for the face, &c.
Pease and plaisters, &c.
Nectar and ambrosia, &c.
Four freehold tenements of 15*l.* per annum, &c
*** The present State of England, &c.
⸸⸸ Annotations upon the Tatler, &c.[1]

A COMMISSION of bankrupt being awarded against B. L. bookseller, &c.

No. 226. TUESDAY, SEPTEMBER 19, 1710.

———Juvenis quondam, nunc Fæmina Cæneus,
Et fato in veterem rursus revoluta figuram.—VIRG.

From my own Apartment, September 18.

IT is one of the designs of this paper to transmit to posterity an account of every thing that is monstrous in my own times. For this reason I shall here publish to the world the life of a person who was neither man nor woman, as written by one of my ingenious correspondents, who seems to have imitated Plutarch in that multifarious erudition, and those occasional dissertations, which he has wrought into the body of his history. The life I am putting out, is that of Margery, alias John Young, commonly known by the name of Dr. Young, who (as the town very well knows) was a woman that practised physic in man's clothes, and after having had two wives and several children, died about a month since.

[1] V. The original advertisements which accompanied the Tatler in Nichols's ed., and many in this.—G.

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"SIR,

"I HERE make bold to trouble you with a short account of the famous Dr. Young's life, which you may call (if you please) a second part of the farce of the Sham Doctor. This perhaps will not seem so strange to you, who (if I am not mistaken) have somewhere mentioned with honour your sister Kirleus[1] as a practitioner both in physic and astrology: but in the common opinion of mankind, a she-quack is altogether as strange and astonishing a creature as a Centaur that practised physic in the days of Achilles, or as King Phys in the Rehearsal. Æsculapius, the great founder of your art, was particularly famous for his beard, as we may conclude from the behaviour of a tyrant, who is branded by Heathen historians as guilty both of sacrilege and blasphemy, having robbed the statue of Æsculapius of a thick bushy golden beard, and then alleged for his excuse, 'That it was a shame the son should have a beard when his father Apollo had none.' This latter instance, indeed, seems something to favour a female professor, since (as I have been told) the ancient statues of Apollo are generally made with the head and face of a woman: nay, I have been credibly informed by those who have seen them both, that the famous Apollo in the Belvidere did very much resemble Dr. Young. Let that be as it will, the Doctor was a kind of Amazon in physic, that made as great devastations and slaughters as any of our chief heroes in the art, and was as fatal to the English in these our days, as the famous Joan d'Arc was in those of our forefathers.

"I do not find any thing remarkable in the life I am about to write, till the year 1695, at which time the doctor, being about twenty-three years old, was brought to bed of a bastard child The scandal of such a misfortune gave so great uneasiness to

[1] There were two she quacks of this name, Susannah and Mary, who advertised upon one another.—G.

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pretty Mrs. Peggy, (for that was the name by which the doctor was then called) that she left her family, and followed her lover to London, with a fixed resolution, some way or other, to recover her lost reputation: but instead of changing her life, which one would have expected from so good a disposition of mind, she took it in her head to change her sex. This was soon done by the help of a sword, and a pair of breeches. I have reason to believe, that her first design was to turn man-midwife, having herself had some experience in those affairs: but thinking this too narrow a foundation for her future fortune, she at length bought her a gold button coat, and set up for a physician. Thus we see the same fatal miscarriage in her youth made Mrs. Young a doctor, that formerly made one of the same sex a pope.

"The doctor succeeded very well in his business at first, but very often met with accidents that disquieted him. As he wanted that deep magisterial voice which gives authority to a prescription, and is absolutely necessary for the right pronouncing of those words, 'Take these pills,' he unfortunately got the nickname of 'The Squeaking Doctor.' If this circumstance alarmed the doctor, there was another that gave him no small disquiet, and very much diminished his gains. In short, he found himself run down as a superficial prating quack, in all families that had at the head of them a cautious father, or a jealous husband. These would often complain among one another, that they did not like such a smock-faced physician; though in truth, had they known how justly he deserved that name, they would rather have favoured his practice, than have apprehended any thing from it.

Such were the motives that determined Mrs. Young to change her condition, and take in marriage a virtuous young woman, who lived with her in good reputation, and made her the father of a very pretty girl. But this part of her happiness was soon after destroyed by a distemper which was too hard for our phy-

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sician, and carried off his wife. The doctor had not been a widow long, before he married his second lady, with whom also he lived in very good understanding. It so happened, that the doctor was with child at the same time that his lady was; but the little ones coming both together, they passed for twins. The doctor having entirely established the reputation of his manhood, especially by the birth of the boy of whom he had been lately delivered, and who very much resembles him, grew into good business, and was particularly famous for the cure of venereal distempers; but would have had much more practice among his own sex, had not some of them been so unreasonable as to demand certain proofs of their cure, which the doctor was not able to give them. The florid blooming look, which gave the doctor some uneasiness at first, instead of betraying his person, only recommended his physic. Upon this occasion I cannot forbear mentioning what I thought a very agreeable surprise in one of Moliere's plays, where a young woman applies herself to a sick person in the habit of a quack, and speaks to her patient, who was something scandalized at the youth of his physician, to the following purpose:—"I begun to practise in the reign of Francis I. and am now in the hundred and fiftieth year of my age; but, by the virtue of my medicaments, have maintained myself in the same beauty and freshness I had at fifteen.' For this reason, Hippocrates lays it down as a rule, that a student in physic should have a sound constitution, and a healthy look; which indeed seem as necessary qualifications for a physician, as a good life, and virtuous behaviour, for a divine. But to return to our subject. About two years ago, the doctor was very much afflicted with the vapours, which grew upon him to such a degree, that about six weeks since they made an end of him. His death discovered the disguise he had acted under, and brought him back again to his former sex. 'Tis said, that at his burial, the pall was held up by

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six women of some fashion. The doctor left behind him a widow, and two fatherless children, if they may be called so, besides the little boy before mentioned. In relation to whom we may say of the doctor, as the good old ballad about 'The Children in the Wood' says of the unnatural uncle, that he was father and mother both in one. These are all the circumstances that I could learn of Dr. Young's life, which might have given occasion to many obscene fictions: but as I know those would never have gained a place in your paper, I have not troubled you with any impertinence of that nature; having stuck to the truth very scrupulously, as I always do when I subscribe myself,

"Sir, Your," &c.

I shall add, as a postscript to this letter, that I am informed, the famous Saltero,[1] who sells coffee in his museum at Chelsea, has by him a curiosity which helped the doctor to carry on his imposture, and will give great satisfaction to the curious inquirer.

No. 229. TUESDAY, SEPTEMBER 26, 1710.

Quæsitam meritis sume superbiam.—Hor.

From my own Apartment, September 25.

The whole creation preys upon itself: every living creature is inhabited. A flea has a thousand invisible insects that teaze him as he jumps from place to place, and revenge our quarrels upon him. A very ordinary microscope shows us, that a louse is itself a very lousy creature. A whale, besides those seas and oceans in the several vessels of his body, which are filled with

[1] V. notes to No. 34, Nichols's ed.—G.

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innumerable shoals of little animals, carries about it a whole world of inhabitants; insomuch that, if we believe the calculations some have made, there are more living creatures, which are too small for the naked eye to behold, about the leviathan, than there are of visible creatures upon the face of the whole earth Thus every nobler creature is as it were the basis and support of multitudes that are his inferiors.

This consideration very much comforts me, when I think on those numberless vermin that feed upon this paper, and find their sustenance out of it; I mean, the small wits and scribblers that every day turn a penny by nibbling at my lucubrations. This has been so advantageous to this little species of writers, that, if they do me justice, I may expect to have my statue erected in Grub-street, as being a common benefactor to that quarter.

They say, when a fox is very much troubled with fleas, he goes into the next pool with a little lock of wool in his mouth, and keeps his body under water, till the vermin get into it, after which he quits the wool, and diving, leaves his tormentors to shift for themselves, and get their livelihood where they can. I would have these gentlemen take care that I do not serve them after the same manner; for though I have hitherto kept my temper pretty well, it is not impossible but I may some time or other disappear; and what will then become of them? Should I lay down my paper, what a famine would there be among the hawkers, printers, booksellers, and authors? It would be like Dr. Burgess's[a] dropping *his cloak*, with the whole congregation hanging upon the skirts of it. To enumerate some of these my doughty antagonists, I was threatened to be answered weekly Tit for Tat: I was undermined by the Whisperer, haunted by Tom Brown's Ghost, scolded at by a Female Tatler, and slandered

[a] Daniel Burgess was secretary and reader to the princess Sophia at the court of Hanover 1714.- N

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by another of the same character, under the title of Atalantis. I have been annotated, retattled, examined, and condoled: but it being my standing maxim, never to speak ill of the dead; I shall let these authors rest in peace, and take great pleasure in thinking that I have sometimes been the means of their getting a belly-full. When I see myself thus surrounded by such formidable enemies, I often think of the Knight of the Red Cross in Spencer's Den of Error, who, after he has cut off the dragon's head, and left it wallowing in a flood of ink, sees a thousand monstrous reptiles making their attempts upon him, one with many heads, another with none, and all of them without eyes.

The same so sore annoyed has the knight,
That well nigh choaked with the deadly stink,
His forces fail, he can no longer fight;
Whose courage when the fiend perceived to shrink,
She poured forth out of her hellish sink
Her fruitful cursed spawn of serpents small,
Deformed monsters, foul, and black as ink;
Which swarming all about his legs did crawl,
And him encombred sore, but could not hurt at all.

As gentle shepherd in sweet even-tide,
When ruddy Phœbus gins to welk in west,
High on an hill, his flock to viewen wide,
Marks which do bite their hasty supper best:
A cloud of combrous gnats do him molest,
All striving to infix their feeble stings,
That from their noyance he no where can rest;
But with his clownish hands their tender wings
He brusheth oft, and oft doth mar their murmurings.[a]

If ever I should want such a fry of little authors to attend me, I shall think my paper in a very decaying condition. They are like ivy about an oak, which adorns the tree at the same time that it eats into it; or like a great man's equipage, that do honour to the person on whom they feed. For my part, when I

[a] Fairy Queen, L. i., l. 1.—V. 22–25.—N.

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see myself thus attacked, I do not consider my antagonists as malicious, but hungry, and therefore am resolved never to take any notice of them.

As for those who detract from my labours without being prompted to it by an empty stomach, in return to their censures I shall take pains to excel, and never fail to persuade myself, that their enmity is nothing but their envy or ignorance.

Give me leave to conclude, like an old man and a moralist, with a fable.

The owls, bats, and several other birds of night, were one day got together in a thick shade, where they abused their neighbours in a very sociable manner. This satire at last fell upon the sun, whom they all agreed to be very troublesome, impertinent, and inquisitive. Upon which the sun, who overheard them, spoke to them after this manner: 'Gentlemen, I wonder how you dare abuse one that you know could in an instant scorch you up, and burn every mother's son of you: but the only answer I shall give you, or the revenge I shall take of you, is, to shine on.'

No. 239. THURSDAY, OCTOBEB 19, 1710.

——————Mecum certasse feretur.—Ovid.

From my own Apartment, October 18.

It is ridiculous for any man to criticise on the works of another, who has not distinguished himself by his own performances. A judge would make but an indifferent figure who had never been known at the bar. Cicero was reputed the greatest orator of his age and country before he wrote a book De Oratore; and Horace the greatest poet before he published his Art of Poetry

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The observation arises naturally in any one who casts his eye upon this last mentioned author, where he will find the criticisms placed in the latter end of his book, that is, after the finest odes and satires in the Latin tongue.

A modern, whose name I shall not mention, because I would not make a silly paper sell, was born a critic and an examiner, and, like one of the race of the serpent's teeth, came into the world with a sword in his hand. His works put me in mind of the story that is told of a German monk, who was taking a catalogue of a friend's library, and meeting with a Hebrew book in it, entered it under the title of, 'A book that has the beginning where the end should be.' This author, in the last of his crudities, has amassed together a heap of quotations, to prove that Horace and Virgil were both of them modester men than myself, and if his works were to live as long as mine, they might possibly give posterity a notion, that Isaac Bickerstaffe was a very conceited old fellow, and as vain a man as either Tully or Sir Francis Bacon. Had this serious writer fallen upon me only, I could have overlooked it; but to see Cicero abused, is, I must confess, what I cannot bear. The censure he passes upon this great man runs thus: 'The itch of being very abusive, is almost inseparable from vain-glory. Tully has these two faults in so high a degree, that nothing but his being the best writer in the world can make amends for them.' The scurrilous wretch goes on to say I am as bad as Tully. His words are these: 'And yet the Tatler, in his paper of September 26, has outdone him in both. He speaks of himself with more arrogance, and with more insolence of others.' I am afraid, by his discourse, this gentleman has no more read Plutarch than he has Tully. If he had, he would have observed a passage in that historian, wherein he has with great delicacy distinguished between two passions which are usually complicated in human nature, and which an

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ordinary writer would not have thought of separating. Not having my Greek spectacles by me, I shall quote the passage word for word as I find it translated to my hand. 'Nevertheless though he was intemperately fond of his own praise, yet he was very free from envying others, and most liberally profuse in commending both the ancients and his contemporaries, as is to be understood by his writings; and many of those sayings are still recorded, as that concerning Aristotle, 'That he was a river of flowing gold.' Of Plato's dialogue, 'That if Jupiter were to speak, he would discourse as he did.' Theophrastus he was wont to call his peculiar delight; and being asked which of Demosthenes his orations he liked best? He answered, 'The longest.'

'And as for eminent men of his own time, either for eloquence or philosophy, there was not one of them whom he did not, by writing or speaking favourably of, render more illustrious.'

Thus the critic tells us, that Cicero was excessively vainglorious and abusive; Plutarch, that he was vain, but not abusive. Let the reader believe which of them he pleases.

After this he complains to the world that I call him names; and that in my passion I said, 'He was a flea, a louse, an owl, a bat, a small wit, a scribbler, and a nibbler.' When he has thus bespoken his reader's pity, he falls into that admirable vein of mirth, which I shall set down at length, it being an exquisite piece of raillery, and written in great gaiety of heart. 'After this list of names, (viz. flea, louse, owl, bat, &c.) I was surprised to hear him say, that he has hitherto kept his temper pretty well; I wonder how he will write when he has lost his temper? I suppose, as he now is very angry and unmannerly, he will then be exceeding courteous and good-humoured.' If I can outlive this raillery, I shall be able to bear any thing.

There is a method of criticism made use of by this author, (for I shall take care how I call him a scribbler again) which

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may turn into ridicule any work that was ever written, wherein there is a variety of thoughts: this the reader will observe in the following words; 'He (meaning me) is so intent upon being something extraordinary, that he scarce knows what he would be, and is as fruitful in his similes as a brother of his whom I lately took notice of.[a] In the compass of a few lines he compares himself to a fox, to Daniel Burgess,[b] to the Knight of the Red Cross, to an oak with ivy about it, and to a great man with an equipage.' I think myself as much honoured by being joined in this part of his paper with the gentleman[c] whom he here calls my brother, as I am in the beginning of it, by being mentioned with Horace and Virgil.

It is very hard that a man cannot publish ten papers without stealing from himself; but to show you that this is only a knack of writing, and that the author is got into a certain road of criticism, I shall set down his remarks on the works of the gentleman whom he here glances upon, as they stand on his 6th paper, and desire the reader to compare them with the foregoing passage upon mine.

'In thirty lines his patron is a river, the *Primum Mobile*, a Pilot, a Victim, the Sun, any Thing, and Nothing. He bestows increase, conceals his source, makes the machine move, teaches to steer, expiates our offences, raises vapours, and looks larger as he sets.'[d]

What poem can be safe from this sort of criticism? I think I was never in my life so much offended as at a wag whom I once met with in a coffee-house: he had in his hand one of the miscellanies, and was reading the following short copy of verses, which

[a] Dr. Garth, v. Examiner, No. 6, and Tatler, No. 78.—N.
[b] V. Tatler, No. 66, and note, p. 352 of Nichols's edition, and Tatler, No. 229, and note vol. vi. p. 112.—N.
[c] Dr. Garth.—N.
[d] Dr. Garth's verses to my Lord Treasurer.—N.

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without flattery to the author,[1] is (I think) as beautiful in its kind as any one in the English tongue.

Flavia the least and slightest toy,
Can with resistless art employ.
This fan in meaner hands would prove
An engine of small force in love;
But she with such an air and mien, [a]
Not to be told, or safely seen,
Directs its wanton motions so,
That it wounds more than Cupid's bow;
Gives coolness to the matchless dame,
To ev'ry other breast a flame.

When this coxcomb had done reading them, 'Hey-day! (says he) what instrument is this that Flavia employs in such a manner as is not to be told, or safely seen? In ten lines it is a toy, a Cupid's bow, a fan, and an engine in love. It has wanton motions, it wounds, it cools, and inflames.'

Such criticisms make a man of sense sick, and a fool merry.

The next paragraph of the paper we are talking of, falls upon somebody whom I am at a loss to guess at: but I find the whole invective turns upon a man who (it seems) has been imprisoned for debt.[b] Whoever he was, I most heartily pity him; but at the same time must put the Examiner in mind, that notwithstanding he is a critic, he still ought to remember he is a Christian. Poverty was never thought a proper subject for ridicule; and I do not remember that I ever met with a satire upon a beggar.

As for those little retortings of my own expressions, of being dull by design, witty in October, shining, excelling, and so forth; they are the common cavils of every witling, who has no other

1 *The author.* Dr. Atterbury, and as was commonly believed in honor of Mrs. Anne Oldfield.—G.

a Another copy—Yet she with graceful air and mien.—N.

b V. Tatler, No. 9, vol. i. p. 95, (Nichols.) Notes No. 229, note p 110 —N.

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method of showing his parts, but by little variations and repetitions of the man's words whom he attacks.

But the truth of it is, the paper before me, not only in this particular, but in its very essence, is like Ovid's echo:

———Quæ nec reticere loquenti,
Nec prior ipsa loqui didicit.———

I should not have deserved the character of a Censor, had I not animadverted upon the above-mentioned author by a gentle chastisement: but I know my reader will not pardon me, unless I declare, that nothing of this nature for the future (unless it be written with some wit) shall divert me from my care of the public.[a]

No. 240. SATURDAY, OCTOBER 21, 1710.

Ad populum phaleras.——— PERS.

From my own Apartment, October 20.

I DO not remember that in any of my lucubrations I have touched upon that useful science of physic, notwithstanding I have declared myself more than once a professor of it.[1] I have indeed joined the study of astrology with it, because I never knew a physician recommend himself to the public who had not

[1] V. letter of *Cato Junior*. Tatler No. 195.—G.

[a] The caustic severity of this, and the preceding paper, is the more felt for being conveyed in all the softness of good-humour.—To possess extraordinary talents for personal ridicule, and to be shy of appearing in this dazzling character, is, I think, a praise peculiar to Virgil, and Mr. Addison. It is but from two or three lines in the Roman poet, and from two or three occasional papers, in the large and miscellaneous works of our author, that *either* is known to have been the keenest satyrist of his time; Horace, and Swift, not excepted.

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a sister art to embellish his knowledge in medicine. It has been commonly observed in compliment to the ingenious of our profession, that Apollo was god of verse as well as physic; and in all ages the most celebrated practitioners of our country were[a] the particular favourites of the muses. Poetry to physic is indeed like the gilding to a pill; it makes the art shine, and covers the severity of the doctor with the agreeableness of the companion.

The very foundation of poetry is good sense, if we may allow Horace to be a judge of the art.

Scribendi recte sapere est, et principium, et fons:

And if so, we have reason to believe, that the same man who writes well can prescribe well, if he has applied himself to the study of both. Besides, when we see a man making profession of two different sciences, it is natural for us to believe he is no pretender in that which we are not judges of, when[b] we find him skilful in that which we understand.

Ordinary quacks and charlatans are thoroughly sensible how necessary it is to support themselves by these collateral assistances, and therefore always lay their claim to some supernumerary accomplishments which are wholly foreign to their profession.

About twenty years ago, it was impossible to walk the streets without having an advertisement thrust into your hand, of a doctor 'who was arrived at the knowledge of the green and red dragon, and had discovered the female fern seed' Nobody ever knew what this meant; but the green and red dragon so amused the people, that the doctor lived very comfortably upon them. About the same time there was pasted a very hard word upon every corner of the streets. This, to the best of my remembrance, was

[a] *Were.* Rather *have been.*"
[b] *When.* To avoid an ungraceful repetition, he should have said— *if* we find."

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TETRACHYMAGOGON.

which drew great shoals of spectators about it, who read the bill that it introduced with unspeakable curiosity; and when they were sick, would have nobody but this learned man for their physician.

I once received an advertisement of one 'who had studied thirty years by candle-light for the good of his countrymen.' He might have studied twice as long by day-light, and never have been taken notice of: but elucubrations cannot be over-valued. There are some who have gained themselves great reputation for physic by their birth, as the 'seventh son of a seventh son;' and others by not being born at all, as the 'unborn doctor,' who, I hear, is lately gone the way of his patients, having died worth five hundred pounds *per annum*, though he was not 'born' to a halfpenny.

My ingenious friend Dr. Saffold,[1] succeeded my old contemporary Dr. Lilly in the studies both of physic and astrology, to which he added that of poetry, as was to be seen both upon the sign where he lived, and in the bills which he distributed. He was succeeded by Doctor Case, who erased the verses of his predecessor out of the sign-post, and substituted in their stead two of his own, which were as follow:

Within this Place
Lives Doctor Case.

He is said to have got more by this distich, than Mr. Dryden did by all his works. There would be no end of enumerating the several imaginary perfections and unaccountable artifices by which this tribe of men ensnare the minds of the vulgar, and gain crowds of admirers. I have seen the whole front of a mountebank's stage from one end to the other faced with patent certificates, medals, and

[1] For this and the other allusions in this number, V. Nichols's notes.—G.

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great seals, by which the several princes of Europe have testified their particular respect and esteem for the doctor. Every great man with a sounding title has been his patient. I believe I have seen twenty mountebanks that have given physic to the Czar of Muscovy. The great Duke of Tuscany escapes no better. The Elector of Brandenburg was likewise a very good patient.

This great condescension of the doctor draws upon him much good-will from his audience; and it is ten to one, but if any of them be troubled with an aching tooth, his ambition will prompt him to get it drawn by a person, who has had so many princes, kings, and emperors, under his hands.

I must not leave this subject without observing, that as physicians are apt to deal in poetry, apothecaries endeavour tc recommend themselves by oratory, and are therefore, without controversy, the most eloquent persons in the whole British nation. I would not willingly discourage any of the arts, especially that of which I am an humble professor; but I must confess for the good of my native country, I could wish there might be a suspension of physic for some years, that our kingdom, which has been so much exhausted by the wars, might have leave to recruit itself.

As for myself, the only physic which has brought me safe to almost the age of man, and which I prescribe to all my friends, is abstinence. This is certainly the best physic for prevention, and very often the most effectual against the[1] present distemper In short, my recipe is, 'Take nothing.'

Were the body politic to be physicked like particular persons, I should venture to prescribe to it after the same manner. I remember when our whole island was shaken with an earthquake some years ago, there was an impudent mountebank who sold

[1] A present in Nichols's edition. V. Tat. 148 and note page 233, of N.'s ed.—G.

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pills, which (as he told the country people) were very good against an earthquake. It may perhaps be thought as absurd to prescribe a diet for the allaying popular commotions, and national ferments. But I am verily persuaded, that if in such a case a whole people were to enter into a course of abstinence, and eat nothing but water-gruel for a fortnight, it would abate the rage and animosity of parties, and not a little contribute to the cure of a distracted nation. Such a fast would have a natural tendency to the procuring of those ends for which a fast is usually proclaimed. If any man has a mind to enter on such a voluntary abstinence, it might not be improper to give him the caution of Pythagoras in particular.

"Abstine a fabis."
"Abstain from beans."

That is, say the interpreters, meddle not with elections: beans having been made use of by the voters among the Athenians in the choice of magistrates.

No. 243. SATURDAY, OCTOBER 28, 1710

Infert se septis nebula, mirabile dictu
Per medios, miscetque viris, neque cernitur ulli.—VIRG.

From my own Apartment, October 27.

I HAVE somewhere made mention of Gyges's ring,[1] and intimated to my reader that it was at present in my possession, though I have not since made any use of it. The tradition concerning this ring is very romantic, and taken notice of both by Plato and Tully, who each of them make an admirable use of it for the advancement of morality. This Gyges was the master shepherd to King Candaules. As he was wandering over the plains of Lydia, he

[1] V. Tatler 138—N.

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saw a great chasm in the earth, and had the curiosity to enter it. After having descended pretty far into it, he found the statue of an horse in brass, with doors in the sides of it. Upon opening of them, he found the body of a dead man, bigger than ordinary, with a ring upon his finger, which he took off, and put it upon his own. The virtues of it were much greater than he at first imagined; for upon his going into the assembly of shepherds, he observed, that he was invisible when he turned the stone of the ring within the palm of his hand, and visible when he turned it towards his company. Had Plato and Cicero been as well versed in the occult sciences as I am, they would have found a great deal of mystic learning in this tradition: but it is impossible for an adept to be understood by one who is not an adept.

As for myself, I have, with much study and application, arrived at this great secret of making myself invisible, and by that means conveying myself where I please; or to speak in Rosycrucian lore, I have entered into the clefts of the earth, discovered the brazen horse, and robbed the dead giant of his ring. The tradition says further of Gyges, that by the means of this ring he gained admission into the most retired parts of the court, and made such use of those opportunities, that he at length became King of Lydia. For my own part, I, who have always rather endeavoured to improve my mind than my fortune, have turned this ring to no other advantage than to get a thorough insight into the ways of men, and to make such observations upon the errors of others, as may be useful to the public, whatever effect they may have upon myself.

About a week ago, not being able to sleep, I got up and put on my magical ring, and with a thought transported myself into a chamber where I saw a light. I found it inhabited by a celebrated beauty, though she is of that species of women which we call a slattern. Her head-dress and one of her shoes lay upon

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a chair, her petticoat in one corner of the room, and her girdle, that had a copy of verses made upon it but the day before, with her thread stockings, in the middle of the floor. I was so foolishly officious, that I could not forbear gathering up her clothes together to lay them upon the chair that stood by her bed-side when, to my great surprise, after a little muttering, she cried out, 'What do you do? Let my petticoat alone.' I was startled at first, but soon found that she was in a dream; being one of those who (to use Shakespear's expression) are 'So loose of thought,' that they utter in their sleep every thing that passes in their imagination. I left the apartment of this female rake, and went into her neighbour's, where there lay a male coquet. He had a bottle of salts hanging over his head, and upon the table, by his bed-side, Suckling's poems, with a little heap of black patches on it. His snuff-box was within reach on a chair: but while I was admiring the disposition which he made of the several parts of his dress, his slumber seemed interrupted by a pang, that was accompanied by a sudden oath, as he turned himself over hastily in his bed. I did not care for seeing him in his nocturnal pains, and left the room.

I was no sooner got into another bedchamber, but I heard very harsh words uttered in a smooth uniform tone. I was amazed to hear so great a volubility in reproach, and thought it too coherent to be spoken by one asleep; but upon looking nearer, I saw the head-dress of the person who spoke, which shewed her to be a female with a man lying by her side broad awake, and as quiet as a lamb. I could not but admire his exemplary patience, and discovered by his whole behaviour, that he was then lying under the discipline of a curtain-lecture.

I was entertained in many other places with this kind of nocturnal eloquence, but observed, that most of those whom I found awake, were kept so either by envy or by love. Some of these

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were sighing, and others cursing, in soliloquy; some hugged their pillows, and others gnashed their teeth.

The covetous I likewise found to be a very wakeful people. I happened to come into a room where one of them lay sick. His physician and his wife were in close whisper near his bed-side. I overheard the doctor say to the gentlewoman, 'He cannot possibly live till five in the morning.' She received it like the mistress of a family prepared for all events. At the same instant came in a servant maid, who said, 'Madam, the undertaker is below according to your order.' The words were scarce out of her mouth, when the sick man cried out with a feeble voice, 'Pray, doctor, how went bank-stock to-day at 'Change?' This melancholy object made me too serious for diverting myself further this way: but as I was going home, I saw a light in a garret, and entering into it, heard a voice crying 'And, hand, stand, band, fann'd, tann'd.' I concluded him by this, and the furniture of his room, to be a lunatic; but upon listening a little longer, perceived it was a poet, writing an heroic upon the ensuing peace.[1]

It was now towards morning, an hour when spirits, witches, and conjurors, are obliged to retire to their own apartments; and feeling the influence of it, I was hastening home, when I saw a man had got half way into a neighbour's house. I immediately called to him, and, turning my ring, appeared in my proper person. There is something magisterial in the aspect of the Bickerstaffes, which made him run away in confusion.

As I took a turn or two in my own lodging, I was thinking, that, old as I was, I need not go to bed alone, but that it was in my power to marry the finest lady in this kingdom, if I would wed her with this ring. For what a figure would she that should have it make at a visit, with so perfect a knowledge as this would

[1] Nichols supposes that Tickell was the person here alluded to.—V N.'s notes.—G.

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give her of all the scandal in the town? But instead of endeavouring to dispose of myself and it in matrimony, I resolved to lend it to my loving friend the author of the Atalantis,[a] to furnish a new Secret History of Secret Memoirs.

No. 249. SATURDAY, NOVEMBER 11, 1710.

Per varios casus, per tot discrimina rerum,
Tendimus.——VIRG.

From my own Apartment, November 10.

I WAS last night visited by a friend[b] of mine, who has an inexhaustible fund of discourse, and never fails to entertain his company with a variety of thoughts and hints that are altogether new and uncommon, whether it were in complaisance to my way of living, or his real opinion, he advanced the following paradox, 'That it required much greater talents to fill up and become a retired life, than a life of business.' Upon this occasion he rallied very agreeably the busy men of the age, who only valued themselves for being in motion, and passing through a series of trifling and insignificant actions. In the heat of his discourse, seeing a piece of money lying on my table, 'I defy (says he,) any of these active persons to produce half the adventures that this twelvepenny piece has been engaged in, were it possible for him to give us an account of his life.'

My friend's talk made so odd an impression upon my mind, that soon after I was a-bed I fell insensibly into a most unac-

[a] Mrs. Manley.—N.
[b] See his letters to Mrs. Johnson. Letter X. Nov. 25, 1710. p. 115.—Swift then invented the subject: but it is not so much the invention of a story, as the manner of telling it, that constitutes the merit of these papers [V. NICHOL's notes for a full account of the origin of this paper.—G.]

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countable reverie, that had neither moral nor design in it, and cannot be so properly called a dream as a delirium.

Methought the shilling that lay upon the table reared itself upon its edge, and turning the face towards me, opened its mouth, and in a soft silver sound, gave me the following account of his life and adventures:

'I was born, (says he,) on the side of a mountain, near a little village of Peru, and made a voyage to England in an ingot, under the convoy of Sir Francis Drake. I was, soon after my arrival, taken out of my Indian habit, refined, naturalized, and put into the British mode, with the face of Queen Elizabeth on one side, and the arms of the country on the other. Being thus equipped, I found in me a wonderful inclination to ramble, and visit all the parts of the new world into which I was brought. The people very much favoured my natural disposition, and shifted me so fast from hand to hand, that before I was five years old, I had travelled into almost every corner of the nation. But in the beginning of my sixth year, to my unspeakable grief, I fell into the hands of a miserable old fellow, who clapped me into an iron chest, where I found five hundred more of my own quality who lay under the same confinement. The only relief we had, was to be taken out and counted over in the fresh air every morning and evening. After an imprisonment of several years, we heard somebody knocking at our chest, and breaking it open with an hammer. This we found was the old man's heir, who, as his father lay a dying, was so good as to come to our release: he separated us that very day. What was the fate of my companions I know not: as for myself, I was sent to the apothecary's shop for a pint of sack. The apothecary gave me to an herb-woman, the herb-woman to a butcher, the butcher to a brewer, and the brewer to his wife, who made a present of me to a nonconformist preacher. After this manner I made my way merrily through

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the world; for, as I told you before, we shillings love nothing so much as travelling. I sometimes fetched in a shoulder of mutton, sometimes a play-book, and often had the satisfaction to treat a Templar at a twelvepenny ordinary, or carry him, with three friends, to Westminster Hall.

'In the midst of this pleasant progress which I made from place to place, I was arrested by a superstitious old woman, who shut me up in a greasy purse, in pursuance of a foolish saying, That while she kept a Queen Elizabeth's shilling about her, she should never be without money.' I continued here a close prisoner for many months, till at last I was exchanged for eight and forty farthings.

'I thus rambled from pocket to pocket till the beginning of the civil wars, when, to my shame be it spoken, I was employed in raising soldiers against the king: for being of a very tempting breadth, a sergeant made use of me to inveigle country fellows, and list them in the service of the parliament.

'As soon as he had made one man sure, his way was to oblige him to take a shilling of a more homely figure, and then practise the same trick upon another. Thus I continued doing great mischief to the crown, till my officer, chancing one morning to walk abroad earlier than ordinary, sacrificed me to his pleasures, and made use of me to seduce a milk-maid. This wench bent me, and gave me to her sweetheart, applying more properly than she intended the usual form of, 'To my love and from my love.' This ungenerous gallant marrying her within a few days after, pawned me for a dram of brandy, and drinking me out next day, I was beaten flat with an hammer, and again set a running.

'After many adventures, which it would be tedious to relate, I was sent to a young spendthrift, in company with the will of his deceased father. The young fellow, who I found was very extravagant, gave great demonstrations of joy at the receiving of

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the will: but opening it, he found himself disinherited and cut off from the possession of a fair estate, by virtue of my being made a present to him. This put him into such a passion, that after having taken me in his hand, and cursed me, he squirred me away from him as far as he could fling me. I chanced to light in an unfrequented place under a dead wall, where I lay undiscovered and useless, during the usurpation of Oliver Cromwell.

'About a year after the king's return, a poor cavalier that was walking there about dinner-time, fortunately cast his eye upon me, and, to the great joy of us both, carried me to a cook's shop, where he dined upon me, and drank the king's health. When I came again into the world, I found that I had been happier in my retirement than I thought, having probably, by that means, escaped wearing a monstrous pair of breeches.[a]

'Being now of great credit and antiquity, I was rather looked upon as a medal than an ordinary coin; for which reason a gamester laid hold of me, and converted me to a counter, having got together some dozens of us for that use. We led a melancholy life in his possession, being busy at those hours wherein current coin is at rest, and partaking the fate of our master, being in a few moments valued at a crown, a pound, or a sixpence, according to the situation in which the fortune of the cards placed us. I had at length the good luck to see my master break, by which means I was again sent abroad under my primitive denomination of a shilling.

'I shall pass over many other accidents of less moment, and hasten to that fatal catastrophe, when I fell into the hands of an artist, who conveyed me under ground, and with an unmerciful pair of sheers, cut off my titles, clipped my brims, retrenched my shape, rubbed me to my inmost ring, and, in short, so spoiled

[a] *Pair of breeches.* A conceit of the people, from the dispositior of the arms of England and Ireland, in the commonwealth coin.

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and pillaged me, that he did not leave me worth a groat. You may think what a confusion I was in, to see myself thus curtailed and disfigured. I should have been ashamed to have shown[a] my head, had not all my old acquaintance been reduced to the same shameful figure, excepting some few that were punched through the belly. In the midst of this general calamity, when every body thought our misfortune irretrievable, and our case desperate, we were thrown into the furnace together, and (as it often happens with cities rising out of a fire) appeared with greater beauty and lustre than we could ever boast of before. What has happened to me since this change of sex which you now see, I shall take some other opportunity to relate. In the mean time, I shall only repeat two adventures, as being very extraordinary, and neither of them having ever happened to me above once in my life. The first was, my being in a poet's pocket, who was so taken with the brightness and novelty of my appearance, that it gave occasion to the finest burlesque poem in the British language, entitled from me, 'The Splendid Shilling.'[b] The second adventure, which I must not omit, happened to me in the year 1703, when I was given away in charity to a blind man; but indeed this was by a mistake, the person who gave me having heedlessly thrown me into the hat among a pennyworth of farthings.'

[a] *To have shewn.* It should be, *to shew:* the only inaccuracy, however, in this delicious paper.

[b] By Mr. John Phillips.

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No. 250. TUESDAY, NOVEMBER 14, 1710.

Scis etenim justum gemina suspendere lance
Ancipitis libræ.————PERS.

From my own Apartment, November 13.

I LAST winter erected a court of justice for the correcting of several enormities in dress and behaviour, which are not cognizable in any other courts of this realm. The vintner's case,[1] which I there tried, is still fresh in every man's memory. That of the petticoat[2] gave also a general satisfaction, not to mention the im portant points of the cane and perspective; in which, if I did no' give judgments and decrees according to the strictest rules of equity and justice, I can safely say, I acted according to the best of my understanding. But as for the proceedings of that court, I shall refer my reader to an account of them, written by my secretary, which is now in the press, and will shortly be published under the title of 'Lillie's Reports.'[3]

As I last year presided over a court of justice, it is my intention this year to set myself at the head of a Court of Honour. There is no court of this nature any where at present, except in France, where, according to the best of my intelligence, it consists of such only as are Marshals of that kingdom. I am likewise informed, that there is not one of that honourable board at present who has not been driven out of the field by the Duke of Marlborough: but whether this be only an accidental, or a necessary qualification, I must confess I am not able to determine.

As for the Court of Honour of which I am here speaking I intend to sit myself in it as president, with several men of honour on my right hand, and women of virtue on my left, as my assistants. The first place of the bench I have given to an old

[1] Tatler 132.—N. [2] Tatler 103.—N. [3] V. Tatler 110, and note.—N.

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Tangereen captain with a wooden leg. The second is a gentleman of a long twisted periwig without a curl in it, a muff with very little hair upon it, and a threadbare coat with new buttons, being a person of great worth, and second brother to a man of quality. The third is a gentleman usher, extremely well read in romances, and grandson to one of the greatest wits in Germany, who was some time master of the ceremonies to the Duke of Wolfembuttel.

As for those who sit further on my right hand, as it is usual in public courts, they are such as will fill up the number of faces upon the bench, and serve rather for ornament than use.[1]

The chief upon my left hand are, an old maiden lady, that preserves some of the best blood of England in her veins.

A Welsh woman of a little stature, but high spirit.

An old prude that has censured every marriage for these thirty years, and is lately wedded to a young rake.

Having thus furnished my bench, I shall establish correspondencies with the horse-guards, and the Veterans of Chelsea-College; the former to furnish me with twelve men of honour, as often as I shall have occasion for a grand jury, and the latter with as many good men and true for a petty jury.

As for the women of virtue, it will not be difficult for me to find them about midnight at crimp and basset.

Having given this public notice of my court, I must further add, that I intend to open it on this day sevennight, being Monday the twentieth instant; and do hereby invite all such as have suffered injuries and affronts, that are not to be redressed by the common laws of this land, whether they be short bows, cold salutations, supercilious looks, unreturned smiles, distant behaviour, or forced familiarity; as also all such as have been aggrieved by

[1] This alludes to the masters in chancery, who sit on the bench with the lord chancellor *sole judge* of the court.—N.

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any ambiguous expression, accidental justle, or unkind repartee; likewise all such as have been defrauded of their right to the wall, tricked out of the upper end of the table, or have been suffered to place themselves in their own wrong on the back-seat of the coach: these, and all of these, I do, as is above-said, invite to bring in their several cases and complaints, in which they shall be relieved with all imaginable expedition.

I am very sensible, that the office I have now taken upon me will engage me in the disquisition of many weighty points that daily perplex the youth of the British nation, and therefore I have already discussed several of them for my future use; as, How far a man may brandish his cane in the telling a story, without insulting his hearer? What degree of contradiction amounts to the lie? How a man should resent another's staring and cocking a hat in his face? If asking pardon is an atonement for treading upon one's toes? Whether a man may put up with a box on the ear received from a stranger in the dark? Or, whether a man of honour may take a blow of his wife? with several other subtilties of the like nature.

For my direction in the duties of my office, I have furnished myself with a certain astrological pair of scales which I have contrived for this purpose. In one of them I lay the injuries, in the other the reparations. The first are represented by little weights made of a metal resembling iron, and the other in gold. These are not only lighter than the weights made use of in Avoirdupois, but also than such as are used in Troy-weight. The heaviest of those that represent the injuries, amount to but a scruple and decrease by so many subdivisions, that there are several imperceptible weights which cannot be seen without the help of a very fine microscope. I might acquaint my reader, that these scales were made under the influence of the sun when he was in *Libra*, and describe many signatures on the weights both of in-

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jury and reparation: but as this would look rather to proceed from an ostentation of my own art than any care for the public, I shall pass it over in silence.

No. 253. TUESDAY, NOVEMBER 21, 1710.

Pietate gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus adstant.—VIRG.

From my own Apartment, November 20

Extract of the Journal of the Court of Honour, 1710.

Diæ Lunæ vicesimo Novembris, hora nona Antemeridiana.

THE court being sat, an oath prepared by the Censor was administered to the assistants on his right-hand, who were all sworn upon their honour. The women on his left-hand took the same oath upon their reputation. Twelve gentlemen of the horse-guards were impanelled, having unanimously chosen Mr. Alexander Truncheon, who is their right-hand man in the troop, for their foreman in the jury. Mr. Truncheon immediately drew his sword, and holding it with the point towards his own body, presented it to the Censor. Mr. Bickerstaffe received it, and after having surveyed the breadth of the blade, and the sharpness of the point, with more than ordinary attention, returned it to the foreman, in a very graceful manner. The rest of the jury, upon the delivery of the sword to their foreman, drew all of them together as one man, and saluted the bench with such an air, as signified the most resigned submission to those who commanded them, and the greatest magnanimity to execute what they should command.

Mr. Bickerstaffe, after having received the compliments on his right-hand, cast his eye upon the left, where the whole female

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jury paid their respects by a low curtsey, and by laying their hands upon their mouths. Their fore-woman was a professed Platonist,[1] that had spent much of her time in exhorting the sex to set a just value upon their persons, and to make the men know themselves.

There followed a profound silence, when at length, after some recollection, the censor, who continued hitherto uncovered, put on his hat with great dignity; and after having composed the brims of it in a manner suitable to the gravity of his character, he gave the following charge, which was received with silence and attention, that being the only applause which he admits of, or is ever given in his presence.

"The nature of my office, and the solemnity of this occasion, requiring that I should open my first session with a speech, I shall cast what I have to say under two principal heads:

"Under the first, I shall endeavour to show the necessity and usefulness of this new-erected court; and, under the second, I shall give a word of advice and instruction to every constituent part of it.

"As for the first, it is well observed by Phædrus, an heathen poet,

Nisi utile est quod facimus, frustra est gloria.

"Which is the same, ladies, as if I should say, 'It would be of no reputation for me to be president of a court which is of no benefit to the public.' Now the advantages that may arise to the weal public from this institution will more plainly appear, if we consider what it suffers for the want of it. Are not our streets daily filled with wild pieces of justice and random penalties? Are not crimes undetermined, and reparations disproportioned?

[1] Mrs. Mary *Astell.* V. Tat. 32 and note, and No. 166 and note.—N

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How often have we seen the lie punished by death, and the liar himself deciding his own cause; nay, not only acting the judge but the executioner? Have we not known a box on the ear more severely accounted for than manslaughter? In those extra judicial proceedings of mankind, an unmannerly jest is frequently as capital as a premeditated murder.

"But the most pernicious circumstance in this case is, that the man who suffers the injury must put himself upon the same foot of danger with him that gave it, before he can have his just revenge; so that the punishment is altogether accidental, and may fall as well upon the innocent as the guilty. I shall only mention a case which happens frequently among the more polite nations of the world, and which I the rather mention, because both sexes are concerned in it, and which therefore, you gentlemen and you ladies of the jury will the rather take notice of; I mean that great and known case of cuckoldom. Supposing the person who has suffered insults in his dearer and better half; supposing, I say, this person should resent the injuries done to his tender wife; what is the reparation he may expect? Why, to be used worse than his poor lady, run through the body, and left breathless upon the bed of honour? What then, will you on my right-hand say, must the man do that is affronted? Must our sides be elbowed, our shins broken? Must the wall, or perhaps our mistress, be taken from us? May a man knit his forehead into a frown, toss up his arm, or pish at what we say; and must the villain live after it? Is there no redress for injured honour? Yes, gentlemen, that is the design of the judicature we have here established.

"A court of conscience, we very well know, was first instituted for the determining of several points of property that were too little and trivial for the cognizance of higher courts of justice In the same manner, our court of honour is appointed for the ex

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amination of several niceties and punctilios that do not pass for wrongs in the eye of our common laws. But notwithstanding no legislators of any nation have taken into consideration these little circumstances, they are such as often lead to crimes big enough for their inspection, though they come before them too late for their redress.

"Besides, I appeal to you, ladies, [Here Mr. Bickerstaffe turned to his left-hand] if these are not the little stings and thorns in life that make it more uneasy than its most substantial evils? Confess ingenuously, did you never lose a morning's devotions, because you could not offer them up from the highest place of the pew? Have you not been in pain, even at a ball, because another has been taken out to dance before you? Do you love any of your friends so much as those that are below you? Or have you any favourites that walk on your right-hand? You have answered me in your looks, I ask no more.

"I come now to the second part of my discourse, which obliges me to address myself in particular to the respective members of the court, in which I shall be very brief.

"As for you, gentlemen and ladies, my assistants and grand juries, I have made choice of you on my right-hand, because I know you very jealous of your honour; and you on my left, because I know you very much concerned for the reputation of others; for which reason I expect great exactness and impartiality in your verdicts and judgments.

"I must in the next place address myself to you, gentlemen of the council: you all know, that I have not chosen you for your knowledge in the litigious parts of the law, but because you have all of you formerly fought duels, of which I have reason to think you have repented, as being now settled in the peaceable state of benchers. My advice to you is, only, that in your pleadings you are short and expressive; to which end you are to

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banish out of your discourses all synonymous terms, and unnecessary multiplications of verbs and nouns. I do moreover forbid you the use of the words *also* and *likewise;* and must further declare, that if I catch any one among you, upon any pretence whatsoever, using the particle *or*, I shall instantly order him to be stripped of his gown, and thrown over the bar."

This is a true copy, CHARLES LILLIE.

N. B. The sequel of the proceedings of this day will be published on Tuesday next.[1]

Sir Richard Steele assisted in this paper.[a] T.

No. 254. THURSDAY, NOVEMBER 23, 1710.

Splendide mendax———HOR.

From my own Apartment, November 22.

THERE are no books which I more delight in than in travels, especially those that describe remote countries, and give the writer an opportunity of showing his parts without incurring any danger of being examined or contradicted. Among all the authors of this kind, our renowned countryman Sir John Mandeville has distinguished himself by the copiousness of his invention, and greatness of his genius. The second to Sir John I take to have been Ferdinand Mendez Pinto, a person of infinite adventure, and unbounded imagination. One reads the voyages of these two great wits with as much astonishment as the travels of Ulysses in Homer, or of the Red-Cross Knight in Spencer. All is enchanted ground, and fairy land.

I have got into my hands, by great chance, several manuscripts

[1] V. Tatler 256—G.

[a] Yet the whole, it must be owned, is not unworthy of Mr. Addison.

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of these two eminent authors, which are filled with greater wonders than any of those they have communicated to the public; and indeed, were they not so well attested, would appear altogether improbable. I am apt to think, the ingenious authors did not publish them with the rest of their works, lest they should pass for fictions and fables: a caution not unnecessary, when the reputation of their veracity was not yet established in the world. But as this reason has now no further weight, I shall make the public a present of these curious pieces at such times as I shall find myself unprovided with other subjects.

The present paper I intend to fill with an extract of Sir John's journal, in which that learned and worthy knight gives an account of the freezing and thawing of several short speeches which he made in the territories of Nova Zembla.[1] I need not inform my reader, that the author of Hudibras alludes to this strange quality in that cold climate, when, speaking of abstracted notions clothed in a visible shape, he adds that apt simile,

Like words congeal'd in northern air.[a]

Not to keep my reader any longer in suspense, the relation put into modern language is as follows:

'We were separated by a storm in the latitude of 73, inso much that only the ship which I was in, with a Dutch and a French vessel, got safe into a creek of Nova Zembla. We landed in order to refit our vessels, and store ourselves with provisions. The crew of each vessel made themselves a cabin of turf and wood, at some distance from each other, to fence themselves against the inclemencies of the weather, which was severe beyond imagination. We soon observed, that in talking to one another we lost several of our words, and could not hear one another at above two yards dis-

[1] Œuvres de Rabelais. liv. iv. ch. 55, &c.—N.
[a] Hudibras, Part I. canto 1.—v. 148.—N.

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tance, and that too when we sat very near the fire. After much perplexity, I found that our words froze in the air before they could reach the ears of the person to whom they were spoken. I was soon confirmed in this conjecture, when, upon the increase of the cold, the whole company grew dumb, or rather deaf; for every man was sensible, as we afterwards found, that he spoke as well as ever; but the sounds no sooner took air, than they were condensed and lost. It was now a miserable spectacle to see us nodding and gaping at one another, every man talking, and no man heard. One might observe a seaman, that could hail a ship at a league distance, beckoning with his hands, straining his lungs, and tearing his throat, but all in vain.

———Nec vox, nec verba, sequuntur.

'We continued here three weeks in this dismal plight. At length, upon a turn of wind, the air about us began to thaw. Our cabin was immediately filled with a dry clattering sound, which I afterwards found to be the crackling of consonants that broke above our heads, and were often mixed with a gentle hissing, which I imputed to the letter S, that occurs so frequently in the English tongue. I soon after felt a breeze of whispers rushing by my ear; for those being of a soft and gentle substance, immediately liquified in the warm wind that blew across our cabin. These were soon followed by syllables and short words, and at length by entire sentences, that melted sooner or later, as they were more or less congealed; so that we now heard every thing that had been spoken during the whole three weeks that we had been silent, if I may use that expression. It was now very early in the morning, and yet, to my surprise, I heard somebody say, 'Sir John, it is midnight, and time for the ship's crew to go to bed.' This I knew to be the pilot's voice, and upon recollecting myself, I concluded that he had spoken these

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words to me some days before, though I could not hear them before the present thaw. My reader will easily imagine how the whole crew was amazed to hear every man talking, and see no man opening his mouth. In the midst of this great surprise we were all in, we heard a volley of oaths and curses, lasting for a long while, and uttered in a very hoarse voice, which I knew belonged to the boatswain, who was a very choleric fellow, and had taken his opportunity of cursing and swearing at me when he thought I could not hear him; for I had several times given him the strappado on that account, as I did not fail to repeat it for these his pious soliloquies when I got him on shipboard.

'I must not omit the names of several beauties in Wapping, which were heard every now and then, in the midst of a long sigh that accompanied them; as, dear Kate! Pretty Mrs. Peggy! When shall I see my Sue again? This betrayed several amours which had been concealed till that time, and furnished us with a great deal of mirth in our return to England.

'When this confusion of voices was pretty well over, though I was afraid to offer at speaking, as fearing I should not be heard, I proposed a visit to the Dutch cabin, which lay about a mile further up into the country. My crew were extremely rejoiced to find they had again recovered their hearing, though every man uttered his voice with the same apprehensions that I had done:

———Et timide verba intermissa retentat.

'At about half a mile's distance from our cabin, we heard the groanings of a bear, which at first startled us; but upon inquiry we were informed by some of our company that he was dead, and now lay in salt, having been killed upon that very spot about a fortnight before in the time of the frost. Not far from the same place we were likewise entertained with some posthumous snarls and barkings of a fox.

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'We at length arrived at the little Dutch settlement, and upon entering the room, found it filled with sighs that smelt of brandy, and several other unsavoury sounds that were altogether inarticulate. My valet, who was an Irishman, fell into so great a rage at what he heard, that he drew his sword; but not knowing where to lay the blame, he put it up again. We were stunned with these confused noises, but did not hear a single word till about half an hour after; which I ascribed to the harsh and obdurate sounds of that language, which wanted more time than ours to melt and become audible.

'After having here met with a very hearty welcome, we went to the French cabin, who, to make amends for their three weeks silence, were talking and disputing with greater rapidity and confusion than ever I heard in an assembly even of that nation. Their language, as I found, upon the first giving of the weather, fell asunder and dissolved. I was here convinced of an error into which I had before fallen; for I fancied, that for the freezing of the sound, it was necessary for it to be wrapped up, and, as it were, preserved in breath; but I found my mistake, when I heard the sound of a kit playing a minuet over our heads. I asked the occasion of it; upon which one of the company told me, that it would play there above a week longer if the thaw continued; 'For, (says he,) finding ourselves bereft of speech, we prevailed upon one of the company, who had this musical instrument about him, to play to us from morning to night; all which time we employed in dancing, in order to dissipate our chagrin, *et tuer le temps.*'

Here Sir John gives very good philosophical reasons, why the kit could be heard during the frost; but as they are something prolix, I pass over them in silence, and shall only observe, that the honourable author seems, by his quotations, to have been well versed in the ancient poets, which perhaps raised his

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fancy above the ordinary pitch of historians, and very much contributed to the embellishment of his writings.[a]

No. 255. SATURDAY, NOVEMBER 25, 1710.

——— Nec te tua plurima, Pantheu,
Labentem pietas nec Apollinis infula texit.—VIRG.

From my own Apartment, November 24.

TO THE CENSOR OF GREAT BRITAIN.

"SIR,

"I AM at present under very great difficulties, which it is not in the power of any one, besides yourself, to redress. Whether or no you shall think it a proper case to come before your Court of Honour, I cannot tell; but thus it is: I am chaplain to an honourable family, very regular at the hours of devotion, and, I hope, of an unblameable life; but for not offering to rise at second course, I found my patron and his lady very sullen and out of humour, though at first I did not know the reason of it. At length, when I happened to help myself to a jelly, the lady of the house, otherwise a devout woman, told me, 'That it did not become a man of my cloth to delight in such frivolous food:' but as I still continued to sit out the last course, I was yesterday informed by the butler, that his lordship had no further occasion for my service. All which is humbly submitted to your consideration, by "SIR,

"Your most humble servant," &c.

The case of this gentleman deserves pity especially if he loves sweetmeats, to which, if I may guess by his letter, he is no

[i] V. Macaulay's England, ch. 3.—G.

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[a] It is hard to say, whether the *humour* of this paper, or the *expression*, be more exquisite. [And yet Steele had a hand in it!—G.]

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enemy. In the mean time, I have often wondered at the indecency of discarding the holiest man from the table, as soon as the most delicious parts of the entertainment are served up, and could never conceive a reason for so absurd a custom. Is it because a liquorish palate, or a sweet tooth (as they call it) is not consistent with the sanctity of his character? This is but a trifling pretence. No man of the most rigid virtue gives offence by any excesses in plum-pudding or plum-porridge, and that because they are the first parts of the dinner. Is there any thing that tends to incitation in sweetmeats more than in ordinary dishes? Certainly not. Sugar-plums are a very innocent diet, and conserves of a much colder nature than our common pickles. I have sometimes thought, that the ceremony of the chaplain's flying away from the dessert was typical and figurative, to mark out to the company how they ought to retire from all the luscious baits of temptation, and deny their appetites the gratifications that are most pleasing to them; or at least to signify, that we ought to stint ourselves in our most lawful satisfactions, and not make our pleasure, but our support, the end of eating. But most certainly, if such a lesson of temperance had been necessary at a table, our clergy would have recommended it to all the laymasters of families, and not have disturbed other men's tables with such unseasonable examples of abstinence. The original, therefore, of this barbarous custom, I take to have been merely accidental. The chaplain retired out of pure complaisance, to make room for the removal of the dishes, or possibly for the ranging of the dessert. This by degrees grew into a duty, till at length, as the fashion improved, the good man found himself cut off from the third part of the entertainment; and if the arrogance of the patron goes on, it is not impossible, but, in the next generation, he may see himself reduced to the tythe, or tenth dish of the table; a sufficient caution not to part with any

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privilege we are once possessed of. It was usual for the priest, in old times, to feast upon the sacrifice, nay the honey-cake, while the hungry laity looked upon him with great devotion, or, as the late Lord Rochester describes it in a lively manner:

And while the priest did eat, the people stared.

At present the custom is inverted; the laity feast, while the priest stands by as an humble spectator. This necessarily puts the good man upon making great ravages on all the dishes that stand near him, and distinguishing himself by voraciousness of appetite, as knowing that his time is short. I would fain ask these stiff-necked patrons, whether they would not take it ill of a chaplain that, in his grace after meat, should return thanks for the whole entertainment, with an exception to the dessert? And yet I cannot but think, that in such a proceeding, he would but deal with them as they deserved. What would a Roman Catholic priest think, who is always helped first, and placed next to the ladies, should he see a clergyman giving his company the slip at the first appearance of the tarts or sweetmeats? Would not he believe that he had the same antipathy to a candied orange, or a piece of puff paste, as some have to a Cheshire cheese, or a breast of mutton? Yet to so ridiculous a height is this foolish custom grown, that even the Christmas pye, which in its very nature is a kind of consecrated cate, and a badge of distinction, is often forbidden to the Druid of the family. Strange! that a sirloin of beef, whether boiled or roasted, when entire, is exposed to his utmost depredations and incisions; but if minced into small pieces, and tossed up with plums and sugar, charges its property, and, forsooth, is meat for his master.

In this case I know not which to censure, the patron or the chaplain; the insolence of power, or the abjectness of dependance. For my own part, I have often blushed to see a gentle-

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man, whom I knew to have much more wit and learning than myself, and who was bred up with me at the University upon the same foot of a liberal education, treated in such an ignominious manner, and sunk beneath those of his own rank, by reason of that character which ought to bring him honour. This deters men of generous minds from placing themselves in such a station of life, and by that means frequently excludes persons of quality from the improving and agreeable conversation of a learned and obsequious friend.

Mr. Oldham lets us know, that he was affrighted from the thought of such an employment, by the scandalous sort of treatment which often accompanies it.[a]

Some think themselves exalted to the sky,
If they light in some noble family:
Diet, an horse, and thirty pounds a year,
Besides th' advantage of his lordship's ear,
The credit of the business, and the state,
Are things that in a youngster's sense sound great.
Little the unexperienc'd wretch does know,
What slavery he oft must undergo;
Who though in silken scarf, and cassoc drest,
Wears but a gayer livery at best.
When dinner calls, the implement must wait
With holy words to consecrate the meat.
But hold it for a favour seldom known,
If he be deign'd the honour to sit down.
Soon as the tarts appear, Sir Crape withdraw,
Those dainties are not for a spiritual maw.
Observe your distance, and be sure to stand
Hard by the cistern with your cap in hand:
There for diversion you may pick your teeth,
Till the kind voider comes for your relief.
Let others who such meannesses can brook,
Strike countenance to ev'ry great man's look;
I rate my freedom higher.

[a] In "A Satyr, addressed to a friend that is about to leave the University," &c. V. Oldham's works, 1703. 8vo. p. 391.—N

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This author's raillery is the raillery of a friend, and does not turn the sacred order into ridicule, but is a just censure on such persons as take advantage from the necessities of a man of merit, to impose on him hardships that are by no means suitable to the dignity of his profession.

No. 256. TUESDAY NOVEMBER 28, 1710.

———Nostrum est tantas componere Lites.—VIRG.

The proceedings of the Court of Honour, held in Sheer-Lane, on Monday, the 20th of November, 1710, before Isaac Bickerstaffe, Esq. Censor of Great Britain.

PETER Plumb, of London, merchant, was indicted by the Honourable Mr. Thomas Gules, of Gule Hall, in the county of Salop, for that the said Peter Plumb did in Lombard Street, London, between the hours of two and three in the afternoon, meet the said Mr. Thomas Gules, and after a short salutation, put on his hat, value five pence, while the Honourable Mr. Gules stood bare-headed for the space of two seconds. It was further urged against the criminal, that, during his discourse with the prosecutor, he feloniously stole the wall of him, having clapped his back against it in such a manner that it was impossible for Mr. Gules to recover it again at his taking leave of him. The prosecutor alledged, that he was the cadet of a very ancient family, and that, according to the principles of all the younger brothers of the said family, he had never sullied himself with business, but had chosen rather to starve like a man of honour, than do any thing beneath his quality. He produced several witnesses, that he had never employed himself beyond the twisting of a

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whip, or the making of a pair of nutcrackers, in which he only worked for his diversion, in order to make a present now and then to his friends. The prisoner being asked what he could say for himself, cast several reflections upon the Honourable Mr. Gules: as, that he was not worth a groat; that nobody in the city would trust him for a half-penny; that he owed him money which he had promised to pay him several times, but never kept his word: and, in short, that he was an idle, beggarly fellow, and of no use to the public. This sort of language was very severely reprimanded by the Censor, who told the criminal, that he spoke in contempt of the court, and that he should be proceeded against for contumacy, if he did not change his style. The prisoner, therefore, desired to be heard by his counsel, who urged in his defence, 'That he put on his hat through ignorance, and took the wall by accident.' They likewise produced several witnesses, that he made several motions with his hat in his hand, which are generally understood as an invitation to the person we talk with to be covered; and that the gentleman not taking the hint, he was forced to put on his hat, as being troubled with a cold. There was likewise an Irishman who deposed, that he had heard him cough three and twenty times that morning. And as for the wall, it was alleged, that he had taken it inadvertently to save himself from a shower of rain which was then falling. The Censor having consulted the men of honour who sat at his right hand on the bench, found they were of opinion, that the defence made by the prisoner's counsel did rather aggravate than extenuate his crime; that the motions and intimations of the hat were a token of superiority in conversation, and therefore not to be used by the criminal to a man of the prosecutor's quality, who was likewise vested with a double title to the wall at the time of their conversation, both as it was the upper hand, and as it was a shelter from the weather. The evidence being very full

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and clear, the jury, without going out of court, declared their opinion unanimously by the mouth of their foreman, that the prosecutor was bound in honour to make the sun shine through the criminal, or, as they afterwards explained themselves, to whip him through the lungs.

The Censor knitting his brows into a frown, and looking very sternly upon the jury, after a little pause, gave them to know, that this court was erected for the finding out of penalties suitable to offences, and to restrain the outrages of private justice; and that he expected they should moderate their verdict. The jury, therefore, retired, and being willing to comply with the advices of the Censor, after an hour's consultation, declared their opinion as follows:

'That in consideration this was Peter Plumb's first offence, and that there did not appear any 'malice prepense' in it, as also that he lived in good reputation among his neighbours, and that his taking the wall was only *se defendendo*, the prosecutor should let him escape with life, and content himself with the slitting of his nose, and the cutting off both his ears.' Mr. Bickerstaffe smiling upon the court, told them, that he thought the punishment, even under its present mitigation, too severe; and that such penalties might be of ill consequence in a trading nation. He therefore pronounced sentence against the criminal in the following manner: 'That his hat, which was the instrument of offence, should be forfeited to the court; that the criminal should go to the warehouse from whence he came, and thence, as occasion should require, proceed to the Exchange, or Garraway's coffee-house, in what manner he pleased; but that neither he, nor any of the family of the Plumbs, should hereafter appear in the streets of London out of their coaches, that so the foot-way might be left open and undisturbed for their betters.'

Dathan, a peddling Jew, and T. R—, a Welshman, were in-

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dicted by the keeper of an alehouse in Westminster, for breaking the peace and two earthen mugs, in a dispute about the antiquity of their families, to the great detriment of the house, and disturbance of the whole neighbourhood. Dathan said for him himself, that he was provoked to it by the Welshman, who pretended that the Welsh were an ancienter people than the Jews, 'Whereas, (says he,) I can shew by this genealogy in my hand, that I am the son of Mesheck, that was the son of Naboth, that was the son of Shalem, that was the son of—' The Welshman here interrupted him, and told him, 'That he could produce shennalogy as well as himself; for that he was John ap Rice, ap Shenkin, ap Shones.' He then turned himself to the Censor, and told him in the same broken accent, and with much warmth, 'That the Jew would needs uphold, that King Cadwallader was younger than Issachar.' Mr. Bickerstaffe seemed very much inclined to give sentence against Dathan, as being a Jew, but finding reasons, by some expressions which the Welshman let fall in asserting the antiquity of his family, to suspect that the said Welshman was a Præ-Adamite,[1] he suffered the jury to go out, without any previous admonition. After some time they returned, and gave their verdict, that it appearing the persons at the bar did neither of them wear a sword, and that consequently they had no right to quarrel upon a point of honour; to prevent such frivolous appeals for the future, they should both of them be tossed in the same blanket, and there adjust the superiority as they could agree it between themselves. The Censor confirmed the verdict.

Richard Newman was indicted by Major Punto, for having used the words, 'Perhaps it may be so,' in a dispute with the said major. The major urged, that the word 'Perhaps,' was questioning his veracity, and that it was an indirect manner of

[1] V. Tatler 69 and note at the end of first vol. of Nichols's ed.—G.

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giving him the lie. Richard Newman had nothing more to say for himself, than that he intended no such thing, and threw himself upon the mercy of the court. The jury brought in their verdict special.

Mr. Bickerstaffe stood up, and after having cast his eyes over the whole assembly, hemmed thrice. He then acquainted them, that he had laid down a rule to himself, which he was resolved never to depart from, and which, as he conceived, would very much conduce to the shortening the business of the court; I mean, says he, never to allow of the lie being given by construction, implication, or induction, but by the sole use of the word itself. He then proceeded to show the great mischiefs that had arisen to the English nation from that pernicious monosyllable; that it had bred the most fatal quarrels between the dearest friends; that it had frequently thinned the guards, and made great havoc in the army; that it had sometimes weakened the city trained-bands; and, in a word, had destroyed many of the bravest men in the isle of Great Britain. For the prevention of which evils for the future, he instructed the jury to 'present' the word itself as a nuisance in the English tongue; and further promised them, that he would, upon such their presentment, publish an edict of the court for the entire banishment and exclusion of it out of the discourses and conversation of all civil societies.

This is a true copy, CHARLES LILLIE.

Monday next is set apart for the trial of several female causes.

N. B. The case of the hassock will come on between the hours of nine and ten.

Sir Richard Steele assisted in this paper.[a] T.

[a] There is humour in this paper. But the pertness of style, and want of expression, in some places, especially in Dathan's case, shews clearly enough, that Sir Richard Steele had a hand in it. [If Steele had written this sentence our bishop would probably have sent him back to his grammar for the rule of nominative and verb.—G.]

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No. 257. THURSDAY, NOVEMBER 30, 1710.

In nova fert animus mutatas dicere formas
Corpora: Dii, cœptis (nam vos mutastis et illas)
Aspirate meis.——OVID. MET.

From my own Apartment, November 29.

EVERY nation is distinguished by productions that are peculiar to it. Great Britain is particularly fruitful in religions, that shoot up and flourish in this climate more than in any other. We are so famous abroad for our great variety of sects and opinions, that an ingenious friend of mine, who is lately returned from his travels, assures me, there is a show at this time carried up and down in Germany, which represents all the religions in Great Britain in wax-work. Notwithstanding that the pliancy of the matter in which the images are wrought, makes it capable of being moulded into all shapes and figures, my friend tells me, that he did not think it possible for it to be twisted and tortured into so many screwed faces and wry features as appeared in several of the figures that composed the show. I was, indeed, so pleased with the design of the German artist, that I begged my friend to give me an account of it in all its particulars, which he did after the following manner:

'I have often, says he, 'been present at a show of elephants, camels, dromedaries, and other strange creatures, but I never saw so great an assembly of spectators as were met together at the opening of this great piece of waxwork. We were all placed in a large hall, according to the price that we had paid for our seats. The curtain that hung before the show was made by a master of tapestry, who had woven it in the figure of a monstrous hydra that had several heads, which brandished out their tongues, and seemed to hiss at each other. Some of these heads were large and entire; and where any of them had been lopped away, there

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sprouted up several in the room of them; insomuch that for one head cut off, a man might see ten, twenty, or an hundred of a smaller size, creeping through the wound. In short, the whole picture was nothing but confusion and bloodshed. On a sudden,' says my friend, 'I was startled with a flourish of many musical instruments that I had never heard before, which was followed by a short tune (if it might be so called) wholly made up of jars and discords. Among the rest, there was an organ, a bagpipe, a groaning board,[1] a stentorophonic trumpet, with several wind instruments of a most disagreeable sound, which I do not so much as know the names of. After a short flourish, the curtain was drawn up, and we were presented with the most extraordinary assembly of figures that ever entered into a man's imagination The design of the workman was so well expressed in the dumb show before us, that it was not hard for an Englishman to comprehend the meaning of it.

'The principal figures were placed in a row, consisting of seven persons. The middle figure, which immediately attracted the eyes of the whole company, and was much bigger than the rest, was formed like a matron, dressed in the habit of an elderly woman of quality in Queen Elizabeth's days. The most remarkable parts of her dress, was the beaver with the steeple crown, the scarf that was darker than sable, and the lawn apron that was whiter than ermine. Her gown was of the richest black velvet, and just upon her heart studded with large diamonds of an inestimable value, disposed in the form of a cross. She bore an inexpressible cheerfulness and dignity in her aspect: and though she seemed in years, appeared with so much spirit and vivacity, as gave her at the same time an air of old age and immortality. I found my heart touched with so much love and reverence at the sight of her, that the tears ran down my face as I looked upon

[1] V. Nichols's note ad. loc.—G.

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her; and still the more I looked upon her, the more my heart was melted with the sentiments of filial tenderness and duty. I discovered every moment something so charming in this figure that I could scarce take my eyes off it. On its right hand there sat a figure of a woman so covered with ornaments, that her face, her body, and her hands were almost entirely hid under them. The little you could see of her face was painted; and what I thought very odd, had something in it like artificial wrinkles; but I was the less surprised at it, when I saw upon her forehead an old-fashioned tower of grey hairs. Her head-dress rose very high by three several stories or degrees; her garments had a thousand colours in them, and were embroidered with crosses in gold, silver and silk: she had nothing on, so much as a glove or a slipper, which was not marked with this figure; nay, so superstitiously fond did she appear of it, that she sat cross-legged. I was quickly sick of this tawdry composition of ribbons, silks, and jewels, and therefore cast my eye on a dame which was just the reverse of it. I need not tell my reader, that the lady before described was Popery, or that she I am now going to describe is Presbytery. She sat on the left hand of the venerable matron, and so much resembled her in the features of her countenance, that she seemed her sister; but at the same time that one observed a likeness in her beauty, one could not but take notice, that there was something in it sickly and splenetic. Her face had enough to discover the relation, but it was drawn up into a peevish figure, soured with discontent, and overcast with melancholy. She seemed offended at the matron for the shape of her hat, as too much resembling the triple coronet of the person who sat by her. One might see, likewise, that she dissented from the white apron and the cross; for which reasons she had made herself a plain homely dowdy, and turned her face towards the sectaries that sat on the left

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hand, as being afraid of looking upon the matron, lest she should see the harlot by her.

'On the right hand of Popery sat Judaism, represented by an old man embroidered with phylacteries, and distinguished by many typical figures, which I had not skill enough to unriddle He was placed among the rubbish of a temple; but instead of weeping over it, (which I should have expected from him) he was counting out a bag cf money upon the ruins of it.

'On his right hand was Deism, or Natural Religion. This was a figure of an half-naked awkward country wench, who with proper ornaments and education would have made an agreeable and beautiful appearance; but for want of those advantages, was such a spectacle as a man would blush to look upon.

'I have now,' continued my friend, 'given you an account of those who were placed on the right hand of the matron, and who, according to the order in which they sat, were Deism, Judaism, and Popery. On the left hand, as I told you, appeared Presbytery. The next to her was a figure which somewhat puzzled me: it was that of a man looking, with horror in his eyes, upon a silver bason filled with water. Observing something in his countenance that looked like lunacy, I fancied at first that he was to express that kind of distraction which the physicians call the Hydrophobia: but considering what the intention of the show was, I immediately recollected myself, and concluded it to be Anabaptism.

'The next figure was a man that sat under a most profound composure of mind: he wore an hat whose brims were exactly parallel to the horizon: his garment had neither sleeve nor skirt, nor so much as a superfluous button. What he called his cravat was a little piece of white linen quilled with great exactness, and hanging below his chin about two inches. Seeing a book in his hand, I asked our artist what it was, who told me it was the

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Quaker's religion; upon which I desired a sight of it. Upon perusal, I found it to be nothing but a new-fashioned grammar, or an art of abridging ordinary discourse. The nouns were reduced to a very small number, as the *light*, *friend*, *Babylon*. The principal of his pronouns was *thou*; and as for *you*, *ye*, and *yours*, I found they were not looked upon as parts of speech in this grammar. All the verbs wanted the second person plural; the participles ending all in *ing* or *ed*, which were marked with a particular accent. There were no adverbs besides *yea* and *nay*. The same thrift was observed in the prepositions. The conjunctions were only *hem!* and *ha!* and the interjections brought under the three heads of sighing, sobbing, and groaning. There was at the end of the grammar a little nomenclature, called 'The Christian man's Vocabulary,' which gave new appellations, or, (if you will) Christian names to almost every thing in life. I replaced the book in the hand of the figure, not without admiring the simplicity of its garb, speech, and behaviour.

'Just opposite to this row of religions there was a statue dressed in a fool's coat, with a cap of bells upon his head, laughing and pointing at the figures that stood before him. This ideot is supposed to say in his heart what David's fool did some thousands of years ago, and was therefore designed as a proper representative of those among us who are called atheists and infidels by others, and free-thinkers by themselves.

'There were many other groups of figures which I did not know the meaning of; but seeing a collection of both sexes turning their backs upon the company, and laying their heads very close together, I inquired after their religion, and found that they called themselves the Philadelphians, or the family of love.

'In the opposite corner there sat another little congregation of strange figures, opening their mouths as wide as they could

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gape, and distinguished by the title of 'The sweet Singers of Israel.'

'I must not omit, that in this assembly of wax there were several pieces that moved by clockwork, and gave great satisfaction to the spectators. Behind the matron there stood one of these figures, and behind Popery another, which, as the artist told us, were each of them the genius of the person they attended. That behind Popery represented Persecution, and the other Moderation. The first of these moved by secret springs towards a great heap of dead bodies that lay piled upon one another at a considerable distance behind the principal figures. There were written on the foreheads of these dead men several hard words, as Præ-Adamites, Sabbatarians, Cameronians, Muggletonians, Brownists, Independents, Masonites, Camisars, and the like. At the approach of Persecution, it was so contrived, that as she held up her bloody flag, the whole assembly of dead men, like those in the Rehearsal, started up and drew their swords. This was followed by great clashings and noise, when, in the midst of the tumult, the figure of Moderation moved gently towards this new army, which, upon her holding up a paper in her hand, inscribed, 'Liberty of Conscience,' immediately fell into a heap of carcasses, remaining in the same quiet posture that they lay at first.'[a]

[a] The ridicule in this inimitable paper, on the several sects of religion, is so pointed and strong, that the gravest reader cannot help laughing at it; yet so guarded and chaste, at the same time, that no part of it is seen to fall on religion itself.—It is to be lamented, that another of our wits, I mean in the famous *Tale of a Tub*, was either not so discreet, or not so happy.—[And here again, according to Nichols, Steele and Addison wrote together.]—G.

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No. 259. TUESDAY, DECEMBER 5, 1710.

———Vexat censura columbas.—Juv.

A Continuation of the Journal of the Court of Honour, held in Sheer-Lane, on Monday the 27th of November, before Isaac Bickerstaffe, Esq. Censor of Great Britain.

Elizabeth Makebate, of the parish of St. Catherine's, spinster, was indicted for surreptitiously taking away the hassoc from under the Lady Grave-Airs, between the hours of four and five, on Sunday the 26th of November. The prosecutor deposed, that as she stood up to make a curtsey to a person of quality in a neighbouring pew, the criminal conveyed away the hassoc by stealth, insomuch that the prosecutor was obliged to sit all the while she was at church, or to say her prayers in a posture that did not become a woman of her quality. The prisoner pleaded inadvertency; and the jury were going to bring it in chance-medley, had not several witnesses been produced against the said Elizabeth Makebate, that she was an old offender, and a woman of a bad reputation. It appeared in particular, that on the Sunday before she had detracted from a new petticoat of Mrs. Mary Doelittle, having said in the hearing of several credible witnesses, that the said petticoat was scowered, to the great grief and detriment of the said Mary Doelittle. There were likewise many evidences produced against the criminal, that though she never failed to come to church on Sunday, she was a most notorious Sabbath-breaker, and that she spent her whole time, during divine service, in disparaging other people's clothes, and whispering to those who sat next her. Upon the whole, she was found guilty of the indictment, and received sentence to ask pardon of the prosecutor upon her bare knees, without either cushion or hassoc under her, in the face of the court.

N. B. As soon as the sentence was executed on the criminal

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which was done in open court with the utmost severity, the first lady of the bench on Mr. Bickerstaffe's right-hand stood up, and made a motion to the court, that whereas it was impossible for women of fashion to dress themselves before the church was half done, and whereas many confusions and inconveniencies did arise thereupon, it might be lawful for them to send a footman, in order to keep their places, as was usual in other polite and well regulated assemblies. The motion was ordered to be entered in the books, and considered at a more convenient time.

Charles Cambrick, Linen-draper, in the city of Westminster, was indicted for speaking obscenely to the Lady Penelope Touchwood. It appeared, that the prosecutor and her woman, going in a stage-coach from London to Brentford, where they were to be met by the lady's own chariot, the criminal and another of his acquaintance travelled with them in the same coach, at which time the prisoner talked bawdy for the space of three miles and a half. The prosecutor alledged, 'That over-against the Old Fox at Knightsbridge, he mentioned the word linen; that at the further end of Kensington he made use of the term smock; and that before he came to Hammersmith, he talked almost a quarter of an hour upon wedding-shifts.' The prosecutor's woman confirmed what her lady had said, and added further, 'that she had never seen her lady in so great a confusion, and in such a taking, as she was during the whole discourse of the criminal.' The prisoner had little to say for himself, but that he talked only in his own trade, and meant no hurt by what he said. The jury, however, found him guilty, and represented by their fore-woman, that such discourses were apt to sully the imagination, and that by a concatenation of ideas, the word linen implied many things that were not proper to be stirred up in the mind of a woman who was of the prosecutor's quality, and therefore gave it as their verdict, that the linen-draper should lose his tongue. Mr

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Bickerstaffe said, 'He thought the prosecutor's ears were as much to blame as the prisoner's tongue, and therefore gave sentence as follows: That they should both be placed over-against one another in the midst of the court, there to remain for the space of one quarter of an hour, during which time, the linen-draper was to be gagged, and the lady to hold her hands close upon both her ears;' which was executed accordingly.

Edward Callicoat was indicted as an accomplice to Charles Cambrick, for that he the said Edward Callicoat did, by his silence and his smiles, seem to approve and abet the said Charles Cambrick in every thing he said. It appeared, that the prisoner was foreman of the shop to the aforesaid Charles Cambrick, and by his post obliged to smile at every thing that the other should be pleased to say: upon which he was acquitted.

Josias Shallow was indicted in the name of Dame Winifred, sole relict of Richard Dainty, Esq. for having said several times in company, and in the hearing of several persons there present, that he was extremely obliged to the widow Dainty, and that he should never be able sufficiently to express his gratitude. The prosecutor urged, that this might blast her reputation, and that it was in effect a boasting of favours which he had never received. The prisoner seemed to be much astonished at the construction which was put upon his words, and said, 'That he meant nothing by them, but that the widow had befriended him in a lease, and was very kind to his younger sister.' The jury finding him a little weak in his understanding, without going out of the court, brought in their verdict, *ignoramus.*

Ursula Goodenough was accused by the Lady Betty Wou'dbe, for having said, that she the Lady Betty Wou'dbe was painted. The prisoner brought several persons of good credit to witness to her reputation, and proved by undeniable evidences, that she was never at the place where the words were said to have been

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uttered. The censor observing the behaviour of the prosecutor, found reason to believe that she had indicted the prisoner for no other reason but to make her complexion be taken notice of, which indeed was very fresh and beautiful: he therefore asked the offender with a very stern voice, how she could presume to spread so groundless a report? And whether she saw any colours in the Lady Wou'dbe's face that could procure credit to such a falsehood? 'Do you see (says he) any lilies or roses in her cheeks, any bloom, any probability?'——The prosecutor, not able to bear such language any longer, told him, that he talked like a blind old fool, and that she was ashamed to have entertained any opinion of his wisdom: but she was put to silence, and sentenced to wear her mask for five months,[1] and not to presume to show her face till the town should be empty.

Benjamin Buzzard, Esq., was indicted for having told the Lady Everbloom at a public ball, that she looked very well for a woman of her years. The prisoner not denying the fact, and persisting before the court that he looked upon it as a compliment, the jury brought him in *non compos mentis.*

The court then adjourned to Monday the 11th instant.[a]

Copia Vera, CHARLES LILLIE.

Sir Richard Steele assisted in this paper. T.

1 V. Tat. 193 and note on masks, vol. v., pp. 186–7—Nichols's ed.—G.

[a] V. Tat. 262.—N.

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No. 260. THURSDAY, DECEMBER 7, 1710.

Non cuicunque datum est habere nasum.—MART.

From my own Apartment, December 6.

WE have a very learned and elaborate dissertation upon thumbs in Montaigne's Essays, and another upon ears in the Tale of a Tub. I am here going to write one upon noses, having chosen for my text the following verses out of Hudibras:

So learned Talicotius from
The brawny part of Porter's bum
Cut supplemental noses, which
Lasted as long as parent breech:
But when the date of nock was out,
Off dropp'd the sympathetic snout.

Notwithstanding that there is nothing obscene in natural knowledge, and that I intend to give as little offence as may be to readers of a well-bred imagination, I must, for my own quiet, desire the critics (who in all times have been famous for good noses) to refrain from the lecture[a] of this curious tract. These gentlemen were formerly marked out and distinguished by the little rhinocerical nose, which was always looked upon as an instrument of derision, and which they were used to cock, toss, or draw up in a contemptuous manner, upon reading the works of their ingenious contemporaries. It is not, therefore, for this generation of men that I write the present transaction.

———Minus aptus acutis
Naribus horum hominum.[b]

but for the sake of some of my philosophical friends in the Royal

[a] He says, the "*lecture*," instead of the "*reading*," or "the *perusal* of," to ridicule the pedantic style of learned critics.

[b] Pleasantly said. But this paper (except in one instance, or two, which shall be pointed out) has nothing to apprehend from the *best-nosed* critic.

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Society, who peruse discourses of this nature with a becoming gravity, and a desire of improving by them.

Many are the opinions of learned men concerning the rise of that fatal distemper which has always taken a particular pleasure in venting its spite upon the nose. I have seen a little burlesque poem in Italian that gives a very pleasant account of this matter. The fable of it runs thus: Mars, the god of war, having served during the siege of Naples in the shape of a French colonel, received a visit one night from Venus, the goddess of love, who had been always his professed mistress and admirer. The poem says, she came to him in the disguise of a suttling wench, with a bottle of brandy under her arm. Let that be as it will, he managed matters so well, that she went away big-bellied, and was at length brought to bed of a little Cupid. This boy, whether it were by means of any bad food that his father had eaten during the siege, or of any particular malignity in the stars that reigned at his nativity, came into the world with a very sickly look, and crazy constitution. As soon as he was able to handle his bow, he made discoveries of a most perverse disposition. He dipped all his arrows in poison, that rotted every thing they touched; and what was more particular, aimed all his shafts at the nose, quite contrary to the practice of his elder brothers, who had made a human heart their butt in all countries and ages. To break him of this roguish trick, his parents put him to school to Mercury, who did all he could to hinder him from demolishing the noses of mankind; but in spite of education, the boy continued very unlucky; and though his malice was a little softened by good instructions, he would very frequently let fly an envenomed arrow, and wound his votaries oftener in the nose than in the heart. Thus far the fable.

I need not tell my learned reader, that Correggio has drawn a Cupid taking his lesson from Mercury, conformable to this

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poem; nor that the poem itself was designed as a burlesque upon Fracastorius.

It was a little after this fatal siege of Naples that Talicotius begun to practise in a town of Germany. He was the first clap doctor that I meet with in history, and a greater man in his age than our celebrated Dr. Wall. He saw his species extremely mutilated and disfigured by this new distemper that was crept[a] into it; and therefore, in pursuance of a very seasonable invention, set up a manufacture of noses, having first got a patent that none should presume to make noses besides himself. His first patient was a great man of Portugal, who had done good services to his country, but in the midst of them unfortunately lost his nose. Talicotius grafted a new one on the remaining part of the gristle or cartilaginous substance, which would sneeze, smell, take snuff, pronounce the letters *m* or *n*, and in short, do all the functions of a genuine and natural nose. There was, however, one misfortune in this experiment. The Portuguese's complexion was a little upon the subfusc, with very black eyes and dark eyebrows, and the nose being taken from a porter that had a white German skin, and cut out of those parts that are not exposed to the sun, it was very visible that the features of his face were not fellows. In a word, the Conde resembled one of those maimed antique statues that has often a modern nose of fresh marble glued to a face of such a yellow ivory complexion as nothing can give but age. To remedy this particular for the future, the doctor got together a great collection of porters, men of all complexions, black, brown, fair, dark, sallow, pale, and ruddy; so that it was impossible for a patient of the most out-of-the-way colour not to find a nose to match it.

The doctor's house was now very much enlarged, and become

[a] *Was crept.* "*Creep*" being a neutral verb, I should rather have said —"*had crept.*"

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a kind of college, or rather hospital, for the fashionable cripples of both sexes that resorted to him from all parts of Europe. Over his door was fastened a large golden snout, not unlike that which is placed over the great gates at Brazen-Nose College in Oxford; and as it is usual for the learned in foreign universities to distinguish their houses by a Latin sentence, the doctor writ underneath this great golden proboscis two verses out of Ovid:

> Militat omnis amans, habet et sua castra Cupido,
> Pontice, crede mihi, militat omnis amans.

It is reported, that Talicotius had at one time in his house twelve German counts, nineteen French marquisses, and a hundred Spanish cavaliers, besides one solitary English esquire, of whom more hereafter. Though the doctor had the monopoly of noses in his own hands, he is said not to have been unreasonable. Indeed if a man had occasion for a high Roman nose, he must go to the price of it. A carbuncle nose likewise bore an excessive rate: but for your ordinary short turned-up noses, of which there was the greatest consumption, they cost little or nothing; at least the purchasers thought so, who would have been content to have paid much dearer for them, rather than to have gone without them.[a]

The sympathy betwixt the nose and its parent was very extraordinary. Hudibras has told us, that when the porter died, the nose dropped of course, in which case it was always usual to return the nose, in order to have it interred with its first owner. The nose was likewise affected by the pain as well as death of the original proprietor. An eminent instance of this nature happened to three Spaniards, whose noses were all made out of the same piece of brawn. They found them one day shoot and swell extremely, upon which they sent to know how the porter did, and

[a] The same fault as in No. 249.

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heard, upon inquiry, that the parent of the noses had been severely kicked the day before, and that the porter kept his bed on account of the bruises it had received. This was highly resented by the Spaniards, who found out the person that had used the porter so unmercifully, and treated him in the same manner as if the indignity had been done to their own noses. In this and several other cases it might be said, that the porters led the gentlemen by the nose.

On the other hand, if any thing went amiss with the nose, the porter felt the effects of it, insomuch that it was generally articled with the patient, that he should not only abstain from all his old courses, but should on no pretence whatsoever smell pepper, or eat mustard; on which occasion, the part where the incision had been made was seized with unspeakable twinges and prickings.

The Englishman I before mentioned was so very irregular, and relapsed so frequently into the distemper which at first brought him to the learned Talicotius, that in the space of two years, he wore out five noses, and by that means so tormented the porters, that if he would have given 500*l.* for a nose, there was not one of them that would accommodate him. This young gentleman was born of honest parents, and passed his first years in fox-hunting; but accidentally quitting the woods, and coming up to London, he was so charmed with the beauties of the play-house, that he had not been in town two days before he got the misfortune which carried off this part of his face. He used to be called in Germany, the Englishman of five noses, and, the gentleman that had thrice as many noses as he had ears: such was the raillery of those times.

I shall close this paper with an admonition to the young men of this town, which I think the more necessary, because I see several new fresh-coloured faces, that have made their first appearance in it this winter. I must therefore assure them that

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the art of making noses is entirely lost; and in the next place, beg them not to follow the example of our ordinary town-rakes, who live as if there was a Talicotius to be met with at the corner of every street. Whatever young men may think, the nose is a very becoming part of the face, and a man makes but a very silly figure without it. But it is the nature of youth not to know the value of any thing till they have lost it. The general precept, therefore, I shall leave with them is, to regard every town-woman as a particular kind of Siren, that has a design upon their noses; and that, amidst her flatteries and allurements, they will fancy she speaks to them in that humorous phrase of old Plautus:

Ego tibi faciem denasabo mordicus.

"Keep your face out of my way, or I'll bite off your nose."

Steele, according to Nichols, assisted in this paper.—G.

No. 262. TUESDAY, DECEMBER 12, 1710.

Verba togæ sequeris, junctura callidus acri,
Ore teres modico, pallentes radere mores,
Doctus et ingenuo culpam defigere ludo:—PERS. SAT. 5.

Journal of the Court of Honour, &c.

TIMOTHY TREATALL, Gent. was indicted by several ladies of his sister's acquaintance for a very rude affront offered to them at an entertainment, to which he had invited them on Tuesday the 7th of November last past, between the hours of eight and nine in the evening. The indictment set forth, that the said Mr. Treatall, upon the serving up of the supper, desired the ladies to take their places according to their different age and seniority, for that it was the way always at his table to pay respect to years. The indictment added, that this produced an unspeak-

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able confusion in the company; for that the ladies, who before had pressed together for a place at the upper end of the table, immediately crowded with the same disorder towards the end that was quite opposite; that Mrs. Frontly had the insolence to clap herself down at the very lowest place of the table; that the Widow Partlett seated herself on the right-hand of Mrs. Frontly, alledging for her excuse, that no ceremony was to be used at a round table; that Mrs. Fidget and Mrs. Fescue disputed above half an hour for the same chair, and that the latter would not give up the cause till it was decided by the parish register, which happened to be kept hard by. The indictment further said, that the rest of the company who sat down, did it with a reserve to their right, which they were at liberty to assert on another occasion; and that Mrs. Mary Pippe, an old maid, was placed by the unanimous vote of the whole company at the upper end of the table, from whence she had the confusion to behold several mothers of families among her inferiors. The criminal alledged in his defence, that what he had done, was to raise mirth, and avoid ceremony, and that the ladies did not complain of his rudeness till the next morning, having eaten up what he had provided for them with great readiness and alacrity. The censor frowning upon him, told him, that he ought not to discover so much levity in matters of a serious nature, and (upon the jury's bringing him in guilty) sentenced him to treat the whole assembly of ladies over again, and to take care that he did it with the decorum which was due to persons of their quality.

Rebecca Shapely, spinster, was indicted by Mrs. Sarah Smack, for speaking many words reflecting upon her reputation, and the heels of her silk slippers, which the prisoner had maliciously suggested to be two inches higher than they really were. The prosecutor urged, as an aggravation of her guilt, that the prisoner was herself guilty of the same kind of forgery which she

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had laid to the prosecutor's charge, for that she the said Rebecca Shapely did always wear a pair of steel bodice, and a false rump. The censor ordered the slippers to be produced in open court, where the heels were adjudged to be of the statutable size. He then ordered the grand jury to search the criminal, who, after some time spent therein, acquitted her of the bodice, but found her guilty of the rump; upon which she received sentence as is usual in such cases.

William Trippitt, Esq., of the Middle-Temple, brought his action against the Lady Elizabeth Prudely, for having refused him her hand as he offered to lead her to her coach from the opera. The plaintiff set forth, that he had entered himself into the list of those volunteers who officiate every night behind the boxes as gentlemen ushers of the play-house: that he had been at a considerable charge in white gloves, periwigs, and snuff-boxes, in order to qualify himself for that employment, and in hopes of making his fortune by it. The council for the defendant replied, that the plaintiff had given out that he was within a month of wedding their client, and that she had refused her hand to him in ceremony, lest he should interpret it as a promise that she would give it in marriage. As soon as their pleadings on both sides were finished, the censor ordered the plaintiff to be cashiered from his office of gentleman-usher to the play-house, since it was too plain that he had undertaken it with an ill design; and at the same time ordered the defendant either to marry the said plaintiff, or to pay him half-a-crown for the new pair of gloves and coach-hire that he was at the expence of in her service.

The Lady Townly brought an action of debt against Mrs. Flambeau, for that Mrs. Flambeau had not been to see the said Lady Townly, and wish her joy, since her marriage with Sir Ralph, notwithstanding she the said Lady Townly had paid Mrs. Flambeau a visit upon her first coming to town. It was urged in the behalf

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of the defendant, that the plaintiff had never given her any regular notice of her being in town; that the visit she alledged had been made on a Monday, which she knew was a day on which Mrs. Flambeau was always abroad, having set aside that only day in the week to mind the affairs of her family; that the servant who inquired whether she was at home, did not give the visiting knock; that it was not between the hours of five and eight in the evening; that there were no candles lighted up; that it was not on Mrs. Flambeau's day; and in short, that there was not one of the essential points observed that constitute a visit. She further proved by her porter's book, which was produced in court, that she had paid the Lady Townly a visit on the twenty-fourth day of March, just before her leaving the town, in the year 1709-10, for which she was still creditor to the said Lady Townly. To this the plaintiff only replied, that she was now only under covert, and not liable to any debts contracted when she was a single woman. Mr. Bickerstaffe finding the cause to be very intricate, and that several points of honour were likely to arise in it, he deferred giving judgment upon it till the next session day, at which time he ordered the ladies on his left-hand to present to the court a table of all the laws relating to visits.

Winifred Leer brought her action against Richard Sly, for having broken a marriage contract, and wedded another woman, after he had engaged himself to marry the said Winifred Leer. She alledged, that he had ogled her twice at an opera, thrice in St. James's church, and once at Powel's puppet-show, at which time he promised her marriage by a side-glance, as her friend could testify that sat by her. Mr. Bickerstaffe finding that the defendant had made no further overture of love or marriage, but by looks and ocular engagement; yet at the same time considering how very apt such impudent seducers are to lead the ladies' hearts astray, ordered the criminal to stand upon the stage in the Hay-

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Market, between each act of the next opera, there to be exposed to public view as a false ogler.

Upon the rising of the court, Mr. Bickerstaffe having taken one of these counterfeits in the very fact, as he was ogling a lady of the grand jury, ordered him to be seized, and prosecuted upon the statute of ogling. He likewise directed the clerk of the court to draw up an edict against these common cheats, that make women believe they are distracted for them by staring them out of countenance, and often blast a lady's reputation whom they never spoke to, by saucy looks and distant familiarities.

Sir Richard Steele assisted in this paper. T.

No. 265. TUESDAY, DECEMBER 19, 1710.

Arbiter hic igitur factus de lite jocosâ.—Ovid. Met.

Continuation of the Journal of the Court of Honour, &c.

As soon as the court was sat, the ladies of the bench presented, according to order, a table of all the laws now in force, relating to visits and visiting days, methodically digested under their respective heads, which the Censor ordered to be laid upon the table, and afterwards proceeded upon the business of the day.

Henry Heedless, Esq. was indicted by Colonel Touchy, of her majesty's trained bands, upon an action of assault and battery; for that he the said Mr. Heedlesss, having espied a feather upon the shoulder of the said colonel, struck it off gently with the end of a walking staff, value three-pence. It appeared, that the prosecutor did not think himself injured till a few days after the aforesaid blow was given him; but that having ruminated with himself for several days, and conferred upon it with other officers of the militia, he concluded, that he had in effect been cudgelled

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by Mr. Heedless, and that he ought to resent it accordingly. The counsel for the prosecutor alledged, that the shoulder was the tenderest part in a man of honour; that it had a natural antipathy to a stick, and that every touch of it, with any thing made in the fashion of a cane, was to be interpreted as a wound in that part, and a violation of the person's honour who received it. Mr. Heedless replied, that what he had done was out of kindness to the prosecutor, as not thinking it proper for him to appear at the head of the trained-bands with a feather upon his shoulder; and further added, that the stick he had made use of on this occasion was so very small, that the prosecutor could not have felt it, had he broken it on his shoulders. The Censor hereupon directed the jury to examine into the nature of the staff, for that a great deal would depend upon that particular. Upon which he explained to them the different degrees of offence that might be given by the touch of crab-tree from that of cane, and by the touch of cane from that of a plain hazel stick. The jury, after a short perusal of the staff, declared their opinion by the mouth of their foreman, that the substance of the staff was British oak. The censor then observing that there was some dust on the skirts of the criminal's coat, ordered the prosecutor to beat it off with his aforesaid oaken plant; 'And thus, (said the censor,) I shall decide this cause by the law of retaliation: if Mr. Heedless did the colonel a good office, the colonel will, by this means, return it in kind; but if Mr. Heedless should at any time boast that he had cudgelled the colonel, or laid his staff over his shoulders, the colonel might boast in his turn, that he has brushed Mr. Heedless's jacket, or (to use the phrase of an ingenious author,) that he has rubbed him down with an oaken towel.'

Benjamin Busy, of London, merchant, was indicted by Jasper Tattle, Esq. for having pulled out his watch and looked upon

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it thrice, while the said Esquire Tattle was giving him an account of the funeral of the said Esquire Tattle's first wife. The prisoner alleged in his defence, that he was going to buy stocks at the time when he met the prosecutor; and that, during the story of the prosecutor, the said stocks rose above two per cent. to the great detriment of the prisoner. The prisoner further brought several witnesses, that the said Jasper Tattle, Esq. was a most notorious story-teller; that before he met the prisoner, he had hindered one of the prisoner's acquaintance from the pursuit of his lawful business, with the account of his second marriage; and that he had detained another by the button of his coat that very morning, till he had heard several witty sayings and contrivances of the prosecutor's eldest son, who was a boy of about five years of age. Upon the whole matter, Mr. Bickerstaffe dismissed the accusation as frivolous, and sentenced the prosecutor to pay damages to the prisoner for what the prisoner had lost by giving him so long and patient an hearing. He further reprimanded the prosecutor very severely, and told him, that if he proceeded in his usual manner to interrupt the business of mankind, he would set a fine upon him for every quarter of an hour's impertinence, and regulate the said fine according as the time of the person so injured should appear to be more or less precious.

Sir Paul Swash, Kt. was indicted by Peter Double, gent. for not returning the bow which he received of the said Peter Double, on Wednesday the sixth instant, at the playhouse in the Haymarket. The prisoner denied the receipt of any such bow, and alledged in his defence, that the prosecutor would oftentimes look full in his face, but that when he bowed to the said prosecutor, he would take no notice of it, or bow to somebody else that sat quite on the other side of him. He likewise alledged, that several ladies had complained of the prosecutor, who, after ogling them a quarter of an hour, upon their making a curt-

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sey to him, would not return the civility of a bow. The Censor observing several glances of the prosecutor's eye, and perceiving that when he talked to the court, he looked upon the jury, found reason to suspect that there was a wrong cast in his sight, which upon examination proved true. The Censor therefore ordered the prisoner (that he might not produce any more confusions in public assemblies) never to bow to any body whom he did not at the same time call to by his name.

Oliver Bluff, and Benjamin Browbeat, were indicted for going to fight a duel since the erection of the Court of Honour. It appeared, that they were both taken up in the street as they passed by the court, in their way to the fields behind Montague House. The criminals would answer nothing for themselves, but that they were going to execute a challenge which had been made above a week before the Court of Honour was erected. The Censor finding some reasons to suspect, (by the sturdiness of their behaviour) that they were not so very brave as they would have the court believe them, ordered them both to be searched by the grand jury, who found a breast-plate upon the one, and two quires of paper upon the other. The breast-plate was immediately ordered to be hung upon a peg over Mr. Bickerstaffe's tribunal, and the paper to be laid upon the table for the use of his clerk. He then ordered the criminals to button up their bosoms, and, if they pleased, proceed to their duel. Upon which they both went very quietly out of the court, and retired to their respective lodgings.

The court then adjourned till after the holidays.

Kopia vera.

CHARLES LILLIE.

Sir Richard Steele assisted in this paper.[a] T.

[a] When Mr. Addison (whose invention, in matters of humour, was a

No. 267. SATURDAY, DECEMBER 23, 1710.

Qui genus humanum ingenio superavit, et omnes
Restinxit stellas, exortus uti ætherius sol. LUCR.

From my own Apartment, December 22.

I HAVE heard, that it is a rule among the conventuals of several orders in the Romish church, to shut themselves up at a certain time of the year, not only from the world in general, but from the members of their own fraternity, and to pass away several days by themselves in settling accounts between their Maker and their own souls, in cancelling unrepented crimes, and renewing their contracts of obedience for the future. Such stated times for particular acts of devotion, or the exercise of certain religious duties, have been enjoined in all civil governments, whatever deity they worshipped, or whatever religion they professed. That which may be done at all times is often totally neglected and forgotten, unless fixed and determined to some time more than another; and therefore, though several duties may be suitable to every day of our lives, they are most likely to be performed, if some days are more particularly set apart for the practice of them. Our church has accordingly instituted several seasons of devotion, when time, custom, prescription, and (if I may so say) the fashion itself, call upon a man to be serious and attentive to the great end of his being.

I have hinted in some former papers, that the greatest and wisest of men in all ages and countries, particularly in Rome and

exhaustible) had started a good hint, his facetious coadjutor was never satisfied, till he had run it down. For the general character of the Tatlers, on the court of honour, see the note on No. 256. Yet on the whole, 't must be said, that, if Sir Richard had any considerable hand in these papers, he has acquitted himself in them better than usual.

[It is hardly necessary to repeat what has been already said of Hurd's injustice towards Steele; who was the originator of the Tatler and Spectator, and who 'started' the happiest 'hint' of the whole, the character of Sir Roger de Coverley.]—G.

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Greece, were renowned for their piety and virtue. It is now my intention to shew how those in our own nation, that have been unquestionably the most eminent for learning and knowledge, were likewise the most eminent for their adherence to the religion of their country.

I might produce very shining examples from among the clergy; but because priestcraft is the common cry of every cavilling empty scribbler, I shall show, that all the laymen who have exerted a more than ordinary genius in their writings, and were the glory of their times, were men whose hopes were filled with immortality, and the prospect of future rewards, and men who lived in a dutiful submission to all the doctrines of revealed religion.

I shall in this paper only instance Sir Francis Bacon, a man, who, for the greatness of genius, and compass of knowledge, did honour to his age and country: I could almost say, to human nature itself. He possessed at once all those extraordinary talents which were divided amongst the greatest authors of antiquity. He had the sound, distinct, comprehensive knowledge of Aristotle, with all the beautiful lights, graces, and embellishments of Cicero. One does not know which to admire most in his writings, the strength of reason, force of style, or brightness of imagination.

This author has remarked, in several parts of his works, that a thorough insight into philosophy makes a good believer, and that a smattering in it naturally produces such a race of despicable infidels as the little profligate writers of the present age, whom (I must confess) I have always accused to myself, not so much for their want of faith as their want of learning.

I was infinitely pleased to find, among the works of this extraordinary man, a prayer of his own composing, which, for the elevation of thought, and greatness of expression, seems rather

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the devotion of an angel than of a man. His principal fault seems to have been the excess of that virtue which covers a multitude of faults. This betrayed him to so great an indulgence towards his servants, who made a corrupt use of it, that it stripped him of all those riches and honours which a long series of merits had heaped upon him. But in this prayer, at the same time that we find him prostrating himself before the great mercy-seat, and humbled under afflictions which at that time lay heavy upon him; we see him supported by the sense of his integrity, his zeal, his devotion, and his love to mankind, which give him a much higher figure in the minds of thinking men, than that greatness had done from which he was fallen. I shall beg leave to write down the prayer itself, with the title to it, as it was found among his lordship's papers, written in his own hand; not being able to furnish my reader with an entertainment more suitable to this solemn time.

A Prayer or Psalm made by my Lord Bacon, Chancellor of England.

"Most gracious Lord God, my merciful Father; from my youth up, my Creator, my Redeemer, my Comforter. Thou, O Lord, soundest and searchest the depths and secrets of all hearts; thou acknowledgest the upright of heart; thou judgest the hypocrite; thou ponderest men's thoughts and doings as in a balance; thou measurest their intentions as with a line; vanity and crooked ways cannot be hid from Thee.

"Remember, O Lord! how thy servant hath walked before thee; remember what I have first sought, and what hath been principal in my intentions. I have loved thy assemblies, I have mourned for the divisions of thy church, I have delighted in the brightness of thy sanctuary. This vine, which thy right hand

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hath planted in this nation, I have ever prayed unto thee, that it might have the first and the latter rain, and that it might stretch her branches to the seas, and to the floods. The state and bread of the poor and oppressed have been precious in mine eyes; I have hated all cruelty and hardness of heart; I have (though in a despised weed) procured the good of all men. If any have been my enemies, I thought not of them, neither hath the sun almost set upon my displeasure; but I have been as a dove, free from superfluity of maliciousness. Thy creatures have been my books, but thy scriptures much more. I have sought thee in the courts, fields, and gardens, but I have found thee in thy temples.

"Thousands have been my sins, and ten thousands my transgressions, but thy sanctifications have remained with me, and my heart (through thy grace) hath been an unquenched coal upon thine altar.

"O Lord, my strength! I have since my youth met with thee in all my ways, by thy fatherly compassions, by thy comfortable chastisements, and by thy most visible Providence. As thy favours have increased upon me, so have thy corrections; so as thou hast been always near me, O Lord! And ever as my worldly blessings were exalted, so secret darts from thee have pierced me; and when I have ascended before men, I have descended in humiliation before thee. And now when I thought most of peace and honour, thy hand is heavy upon me, and hath humbled me according to thy former loving kindness, keeping me still in thy fatherly school, not as a bastard, but as a child. Just are thy judgments upon me for my sins, which are more in number than the sands of the sea, but have no proportion to thy mercies; for what are the sands of the sea? Earth, heavens, and all these, are nothing to thy mercies. Besides my innumerable sins, I confess before thee, that I am debtor to thee for the gracious talent of thy gifts and graces, which I have neither put

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into a napkin, nor put it (as I ought) to exchangers, where it might have made best profit, but mis-spent it in things for which I was least fit: so I may truly say, my soul hath been a stranger in the course of my pilgrimage. Be merciful unto me, O Lord, for my Saviour's sake, and receive me unto thy bosom, or guide me in thy ways."

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THE GUARDIAN,

BY NESTOR IRONSIDE, ESQ.

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INTRODUCTORY REMARKS.

THE Guardian, which in order of date should follow the Spectator, was begun March 12, 1713, and continued to the first of October. Addison's first contribution appeared in May, from which time he seems to have taken the same active interest in it which he had done in the Tatler and Spectator. Of the one hundred and seventy-five numbers fifty-three are from his pen. In this work, too, Steele has the merit of the original conception, though the happy thought of the "Lion's mouth" was Addison's, whose papers were distinguished, in the original edition, by a hand.—G.

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THE GUARDIAN.

No. 67. THURSDAY, MAY 28, 1713.

——————— Ne fortè pudori
Sit tibi musa lyræ solers, et cantor Apollo.—Hor.

It has been remarked, by curious observers, that poets are generally long-lived, and run beyond[b] the usual age of man, if not cut off by some accident or excess, as Anacreon, in the midst of a very merry old age, was choked with a grape-stone. The same redundancy of spirits, that produces the poetical flame, keeps up the vital warmth, and administers uncommon fuel to life. I question not but several instances will occur to my reader's memory, from Homer down to Mr. Dryden. I shall only take notice of two who have excelled in lyrics, the one an ancient, and the other a modern. The first gained an immortal reputation by celebrating several jockeys in the Olympic games; the last has signalized himself on the same occasion, by the ode that begins with—'To horse, brave boys, to Newmarket, to

[a] The part which Mr. Addison took in the Guardian, seems to have been accidental, and owing to the desire he had of serving poor D'Urfey: for his first appearance is on that occasion, at No. 67, though, when he had once broken through his reserve, for this good purpose, we, afterwards, find his hand very frequently in it.

[b] *Run beyond. i. e. Their lives run beyond:* so that the substantive is understood to be contained in the adjective, *long-lived.* This way of speaking is very incorrect. It should be,—*and out-last the usual age of man,*—that is—*the poets out-last.*

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horse.' My reader will, by this time, know that the two poets I have mentioned, are Pindar and Mr. D'Urfey.[1] The former of these is, long since, laid in his urn, after having, many years together, endeared himself to all Greece, by his tuneful compositions. Our countryman is still living, and in a blooming old age, that still promises many musical productions; for, if I am not mistaken, our British swan will sing to the last. The best judges, who have perused his last song on the Moderate Man, do not discover any decay in his parts, but think it deserves a place among the works with which he obliged the world in his more early years.

I am led into this subject, by a visit which I lately received from my good old friend and contemporary. As we both flourished together in King Charles the second's reign, we diverted ourselves with the remembrance of several particulars that passed in the world before the greatest part of my readers were born, and could not but smile to think how insensibly we were grown into a couple of venerable old gentlemen. Tom observed to me, that after having written more odes than Horace, and about four times as many comedies as Terence, he was reduced to great difficulties, by the importunities of a set of men, who, of late years, had furnished him with the accommodations of life, and would not, as we say, be paid with a song. In order to extricate[a] my old friend, I immediately sent for the three directors of the playhouse, and desired them that they would, in their turn, do a good office for a man, who, in Shakespear's phrase, had often filled

[1] Thomas D'Urfey, author of numberless plays, all of which are forgotten; but more successful as a writer of songs and catches, although they also have shared the fate of his more elaborate productions. He is satirized in the Tatler, Nos. 1, 11, &c., though always befriended by Steele, who paid his funeral expenses.—G.

[a] *Extricate* is not used *absolutely:* he should have said, *to extricate my old friend out of his difficulties.*

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their mouths, I mean with pleasantry and popular conceits. They very generously listened to my proposal, and agreed to act the Plotting Sisters, (a very taking play of my old friend's composing) on the 15th of the next month, for the benefit of the author.

My kindness to the agreeable Mr. D'Urfey will be imperfect, if, after having engaged the players in his favour, I do not get the town to come into it. I must, therefore, heartily recommend to all the young ladies, my disciples, the case of my old friend, who has often made their grandmothers merry, and whose sonnets have perhaps lulled asleep many a present toast, when she lay in her cradle.

I have already prevailed upon my Lady Lizard[1] to be at the house in one of the front boxes, and design, if I am in town, to lead her in myself, at the head of her daughters. The gentleman I am speaking of, has laid obligations on so many of his countrymen, that I hope they will think this but a just return to the good service of a veteran poet.

I myself remember King Charles the Second leaning on Tom D'Urfey's shoulder more than once, and humming over a song with him. It is certain that monarch was not a little supported by, 'Joy to great Cæsar,' which gave the whigs such a blow as they were not able to recover that whole reign. My friend afterwards attacked popery with the same success, having exposed Bellarmine and Porto-Carrero more than once in short satirical compositions, which have been in every body's mouth. He has made use of Italian tunes and sonnatas for promoting the protestant interest, and turned a considerable part of the pope's music against himself. In short, he has obliged the court with political sonnets, the country with dialogues and pastorals, the city with descriptions of a lord-mayor's feast, not to mention

[1] V. Guardian, No. 1.—G.

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his little ode upon Stool-ball, with many others of the like nature.

Should the very individuals he has celebrated make their appearance together, they would be sufficient to fill the playhouse. Pretty Peg of Windsor, Gilian of Croydon, with Dolly and Molly, and Tommy and Johnny, with many others to be met with in the musical miscellanies, entitled 'Pills to purge Melancholy,' would make a good benefit night.

As my friend, after the manner of the old lyrics, accompanies his works with his own voice, he has been the delight of the most polite companies and conversations, from the beginning of King Charles the Second's reign to our present times. Many an honest gentleman has got a reputation in his country, by pretending to have been in company with Tom D'Urfey.

I might here mention several other merits in my friend; as his enriching our language with a multitude of rhymes, and bringing words together, that, without his good offices, would never have been acquainted with one another, so long as it had been a tongue. But I must not omit that my old friend angles for a trout the best of any man in England. *May* flies come in late this season, or I myself should, before now, have had a trout of his hooking.

After what I have said, and much more that I might say, on this subject, I question not but the world will think that my old friend ought not to pass the remainder of his life in a cage like a singing bird, but enjoy all that Pindaric liberty which is suitable to a man of his genius. He has made the world merry, and I hope they will make him easy so long as he stays among us. This I will take upon me to say, they cannot do a kindness to a more diverting companion, or a more cheerful, honest, and good-natured man.[a]

[a] This exquisite paper is above all praise. It, apparently, gave Mr.

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No. 71. TUESDAY, JUNE 2.

Quale portentum neque militaris
Daunia in latis alit esculetis,
Nec Jubæ tellus generat, leonum
Arida nutrix.—Hor.

I question not but my country customers will be surprised to hear me complain that this town is, of late years, very much infested with lions; and will, perhaps, look upon it as a strange piece of news, when I assure them, that there are many of these beasts of prey who walk our streets, in broad day-light, beating about from coffee-house to coffee-house, and seeking whom they may devour.

To unriddle this paradox, I must acquaint my rural reader, that we polite men of the town give the name of a lion to any one that is a great man's spy. And, whereas, I cannot discharge my office of Guardian, without setting a mark on such a noxious animal, and cautioning my wards against him, I design this whole paper as an essay upon the political lion.

It has cost me a great deal of time to discover the reason of this appellation, but after many disquisitions and conjectures on so obscure a subject, I find there are two accounts of it more satisfactory than the rest. In the republic of Venice, which has been always the mother of politics, there are, near the Doge's palace, several large figures of lions, curiously wrought in marble, with mouths gaping in a most enormous manner. Those who have a mind to give the state any private intelligence of what passes in the city, put their hands into the mouth of one of these lions, and convey into it a paper of such private informations as any way regard the interest or safety of the commonwealth. By

Pope the hint of his ironical compliment to Dennis; which, indeed, is finely written, but has not I think, altogether, the grace and unforced pleasantry of his original.

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this means, all the secrets of state come out of the lion's mouth. The informer is concealed, it is the lion that tells every thing. In short, there is not a mismanagement in office, or a murmur in conversation, which the lion does not acquaint the government with. For this reason, say the learned, a spy is very properly distinguished by the name of lion.

I must confess, this etymology is plausible enough, and I did, for some time, acquiesce in it, till about a year or two ago, I met with a little manuscript, which sets this whole matter in a clear light. In the reign of Queen Elizabeth, says my author, the renowned Walsingham had many spies in his service, from whom the government received great advantage. The most eminent among them was the statesman's barber, whose surname was Lion. This fellow had an admirable knack of fishing out the secrets of his customers, as they were under his hands. He would rub and lather a man's head, until he had got out every thing that was in it. He had a certain snap in his fingers, and volubility in his tongue, that would engage a man to talk with him, whether he would or no. By this means, he became an inexhaustible fund of private intelligence, and so signalized himself in the capacity of a spy, that from his time a master-spy goes under the name of a lion.

Walsingham had a most excellent penetration, and never attempted to turn any man into a lion, whom he did not see highly qualified for it, when he was in his human condition. Indeed, the speculative men of those times say of him, that he would now and then play them off, and expose them a little unmercifully; but that, in my opinion, seems only good policy, for otherwise they might set up for men again, when they thought fit, and desert his service. But, however, though in that very corrupt age he made use of these animals, he had a great esteem for true men, and always exerted the highest generosity in offering them

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more, without asking terms of them, and doing more for them, out of mere respect for their talents, though against him, than they could expect from any other minister, whom they had served never so conspicuously. This made Raleigh (who professed himself his opponent) say, one day, to a friend, 'Pox take this Walsingham, he baffles every body, he will not so much as let a man hate him in private.' True it is, that by the wanderings, roarings, and lurkings of his lions, he knew the way to every man breathing, who had not a contempt for the world itself: he had lions rampant whom he used for the service of the church, and couchant who were to lie down for the Queen. They were so much at command, that the couchant would act as rampant, and the rampant as couchant, without being the least out of countenance, and all this within four and twenty hours. Walsingham had the pleasantest life in the world, for, by the force of his power and intelligence, he saw men as they really were, and not as the world thought of them; all this was principally brought about by feeding his lions well, or keeping them hungry, according to their different constitutions.

Having given this short, but necessary account of this statesman and his barber, who, like the tailor in Shakespear's Pyramus and Thisbe, was a man made as other men are, notwithstanding he was a nominal lion, I shall proceed to the description of this strange species of creatures. Ever since the wise Walsingham was secretary in this nation, our statesmen are said to have encouraged the breed among us, as very well knowing, that a lion, in our British arms, is one of the supporters of the crown, and that it is impossible for a government, in which there are such a variety of factions and intrigues, to subsist without this necessary animal.

A lion, or master-spy, has several jack-calls under him, who are his retailers of intelligence, and bring him in materials

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for his report; his chief haunt is a coffee-house, and as his voice is exceeding strong, it aggravates the sound of every thing it repeats.

As the lion generally thirsts after blood, and is of a fierce and cruel nature, there are no secrets which he hunts after with more delight, than those that cut off heads, hang, draw, and quarter, or end in the ruin of the person who becomes his prey. If he gets the wind of any word or action that may do a man good, it is not for his purpose, he quits the chase, and falls into a more agreeable scent.

He discovers a wonderful sagacity in seeking after his prey. He couches and frisks about in a thousand sportful motions, to draw it within his reach, and has a particular way of imitating the sound of the creature whom he would ensnare; an artifice to be met with in no beast of prey, except the hyæna, and the political lion.

You seldom see a cluster of newsmongers without a lion in the midst of them. He never misses taking his stand within ear-shot of one of those little ambitious men who set up for orators, in places of public resort. If there is a whispering hole, or any public-spirited corner in a coffee-house, you never fail of seeing a lion couched upon his elbow in some part of the neighbourhood.

A lion is particularly addicted to the perusal of every loose paper that lies in his way. He appears more than ordinary attentive[a] to what he reads, while he listens to those who are about him. He takes up the Postman, and snuffs the candle, that he

[a] *More than ordinary attentive.* He uses the adjective *ordinary*, instead of the adverb *ordinarily*, because the accent falling on *or*, that is, the fifth syllable from the last, this word is scarcely to be pronounced; and in fact, when we do make use of it, we pronounce with a stuttering rapidity, as if it were written *ord'narily*, though even then the double *i* in *rily* sounds ill. Perhaps the sentence is elliptical, and equivalent to—*more attentive than* is *ordinary*. On the whole, I think, he had done better to say, *more than commonly attentive.*

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may hear the better by it. I have seen a lion pore upon a single paragraph in an old gazette for two hours together, if his neighbours have been talking all that while.

Having given a full description of this monster, for the benefit of such innocent persons as may fall into his walks, I shall apply a word or two to the lion himself, whom I would desire to consider, that he is a creature hated both by God and man, and regarded with the utmost contempt, even by such as make use of him. Hangmen and executioners are necessary in a state, and so may the animal I have been here mentioning; but how despicable is the wretch that takes on him so vile an employment? there is scarce a being that would not suffer by a comparison with him, except that being only who acts the same kind of part, and is both the tempter and accuser of mankind.

N. B. Mr. Ironside has,[1] within five weeks last past, muzzled three lions, gorged five, and killed one. On Monday next, the skin of the dead one will be hung up, *in terrorem*, at Button's coffee-house,[2] over against Tom's in Covent-Garden.

No. 96. WEDNESDAY, JULY 1.[3]

Cuncti adsint, meritæque expectent præmia palmæ.—Virg.

There is no maxim in politics more indisputable, than that a nation should have many honours in reserve for those who do

[1] Nestor Ironside. The name assumed by Steele as editor of the Guardian.—G.

[2] Button had been a servant of Lady Warwick, and afterwards set up a coffee-house, which was patronized by Addison and the wits of his party.—G.

[3] This paper is well worthy of a careful consideration.—G.

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national services. This raises emulation, cherishes public merit, and inspires every one with an ambition which promotes the good of his country. The less expensive these honours are to the public, the more still do they turn to its advantage.

The Romans abounded with these little honorary rewards, that, without conferring wealth or riches, gave only place and distinction to the person who received them. An oaken garland to be worn on festivals and public ceremonies, was the glorious recompence of one who had covered a citizen in battle. A soldier would not only venture his life for a mural crown, but think the most hazardous enterprise sufficiently repaid by so noble a donation.

But among all honorary rewards which are neither dangerous nor detrimental to the donor, I remember none so remarkable as the titles which are bestowed by the Emperor of China. These are never given to any subject, says Monsieur le Conte, till the subject is dead. If he has pleased his emperor to the last, he is called in all public memorials by the title which the emperor confers on him after his death, and his children take their rank accordingly. This keeps the ambitious subject in a perpetual dependance, making him always vigilant and active, and in every thing conformable to the will of his sovereign.

There are no honorary rewards among us, which are more esteemed by the person who receives them, and are cheaper to the prince, than the giving of medals. But there is something in the modern manner of celebrating a great action in medals, which makes such a reward much less valuable than it was among the Romans. There is generally but one coin stamped upon the occassion, which is made a present to the person who is celebrated on it. By this means, his whole fame is in his own custody.

The applause that is bestowed upon him is too much limited and confined. He is in possession of an honour which the world, per

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haps, knows nothing of. He may be a great man in his own family; his wife and children may see the monument of an exploit, which the public in a little time is a stranger to. The Romans took a quite different method in this particular. Their medals were their current money. When an action deserved to be recorded on a coin, it was stamped, perhaps, upon an hundred thousand pieces of money, like our shillings, or halfpence, which were issued out of the mint, and became current. This method published every noble action to advantage, and in a short space of time spread it through the whole Roman empire. The Romans were so careful to preserve the memory of great events upon their coins, that when any particular piece of money grew very scarce, it was often re-coined by a succeeding emperor, many years after the death of the emperor to whose honour it was first struck.

A friend of mine[a] drew up a project of this kind during the late ministry, which would then have been put in execution, had it not been too busy a time for thoughts of that nature. As this project has been very much talked of by the gentleman above-mentioned to men of the greatest genius, as well as quality, I am informed there is now a design on foot for executing the proposal which was then made, and that we shall have several farthings and halfpence charged on the reverse with many of the glorious particulars of her Majesty's reign. This is one of those arts of peace, which may very well deserve to be cultivated, and which may be of great use to posterity.

As I have in my possession the copy of the paper above-mentioned, which was delivered to the late Lord Treasurer, I shall here give the public a sight of it. For I do not question, but

a The writer speaks in the person of the *Guardian*. But if we compare the *third dialogue on Medals*, with this paper, we shall, perhaps, have rea- to conclude, that the Guardian's *friend* was Mr. Addison. [Said, however, to have been Swift.—G.]

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that the curious part of my readers will be very well pleased to see so much matter, and so many useful hints upon this subject, laid together in so clear and concise a manner.

THE English have not been so careful as other polite nations, to preserve the memory of their great actions and events on medals. Their subjects are few, their mottos and devices mean, and the coins themselves not numerous enough to spread among the people, or descend to posterity.

The French have outdone us in these particulars, and, by the establishment of a society for the invention of proper inscriptions and designs, have the whole history of their present king in a regular series of medals.

They have failed, as well as the English, in coining so small a number of each kind, and those of such costly metals, that each species may be lost in a few ages, and is at present no where to be met with but in the cabinets of the curious.

The ancient Romans took the only effectual method to disperse and preserve their medals, by making them their current money.

Every thing glorious or useful, as well in peace as war, gave occasion to a different coin. Not only an expedition, victory, or triumph, but the exercise of a solemn devotion, the remission of a duty or tax, a new temple, sea-port, or high-way, were transmitted to posterity after this manner.

The greatest variety of devices are on their copper money, which have most of the designs that are to be met with on the gold and silver, and several peculiar to that metal only. By this means they were dispersed into the remotest corners of the empire, came into the possession of the poor as well as rich, and were in no danger of perishing in the hands of those that might have melted down coins of a more valuable metal.

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Add to all this, that the designs were invented by men of genius, and executed by a decree of senate.

It is therefore proposed,

I. That the English farthings and halfpence be re-coined upon the union of the two nations.

II. That they bear devices and inscriptions alluding to all the most remarkable parts of her Majesty's reign.

III. That there be a society established for the finding out of proper subjects, inscriptions, and devices.

IV. That no subject, inscription, or device be stamped without the approbation of this society, nor, if it be thought proper, without the authority of privy-council.

By this means, medals that are, at present, only a dead treasure, or mere curiosities, will be of use in the ordinary commerce of life, and, at the same time, perpetuate the glories of her Majesty's reign, reward the labours of her greatest subjects, keep alive in the people a gratitude for public services, and excite the emulation of posterity. To these generous purposes nothing can so much contribute as medals of this kind, which are of undoubted authority, of necessary use and observation, not perishable by time, nor confined to any certain place; properties not to be found in books, statues, pictures, buildings, or any other monuments of illustrious actions.

No. 97. THURSDAY, JULY 2.

——Miserum est post omnia perdere naulum.—Juv.

"SIR,

"I WAS left a thousand pounds by an uncle, and being a man, to my thinking, very likely to get a rich widow, I laid aside all

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thoughts of making my fortune any other way, and without loss of time made my applications to one who had buried her husband about a week before. By the help of some of her she friends, who were my relations, I got into her company when she would see no man besides myself and her lawyer, who is a little, rivelled, spindle-shanked gentleman, and married to boot, so that I had no reason to fear him. Upon my first seeing her, she said in conversation within my hearing, that she thought a pale complexion the most agreeable either in man or woman: now, you must know, sir, my face is as white as chalk. This gave me some encouragement, so that to mend the matter, I bought a fine flaxen long wig that cost me thirty guineas, and found an opportunity of seeing her in it the next day. She then let drop some expressions about an agate snuff-box. I immediately took the hint and bought one, being unwilling to omit any thing that might make me desirable in her eyes. I was betrayed after the same manner into a brocade waistcoat, a swordknot, a pair of silver-fringed gloves, and a diamond ring. But whether out of fickleness, or a design upon me, I cannot tell; but I found by her discourse, that what she liked one day she disliked another: so that in six months space I was forced to equip myself above a dozen times. As I told you before, I took her hints at a distance, for I could never find an opportunity of talking with her directly to the point All this time, however, I was allowed the utmost familiarities with her lap-dog, and have played with it above an hour together, without receiving the least reprimand, and had many other marks of favour shown me, which I thought amounted to a promise. If she chanced to drop her fan, she received it from my hands with great civility. If she wanted any thing, I reached it for her. I have filled her tea-pot above an hundred times, and have afterwards received a dish of it from her own hands. Now, sir, do you judge if after such encouragements she was not obliged to

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marry me. I forgot to tell you that I kept a chair by the week, on purpose to carry me thither and back again Not to trouble you with a long letter, in the space of about a twelvemonth I have run out of my whole thousand pound upon her, having laid out the last fifty in a new suit of clothes, in which I was resolved to receive her final answer, which amounted to this, that she was engaged to another; that she never dreamt I had any such thing in my head as marriage; and that she thought I had frequented her house only because I loved to be in company with my relations. This, you know, sir, is using a man like a fool, and so I told her; but the worst of it is, that I have spent my fortune to no purpose. All, therefore, that I desire of you is, to tell me whether, upon exhibiting the several particulars which I have here related to you, I may not sue her for damages in a court of justice. Your advice in this particular will very much oblige

"Your most humble admirer,

"SIMON SOFTLY."

Before I answer Mr. Softly's request, I find myself under a necessity of discussing two nice points: first of all, what it is, in cases of this nature, that amounts to an encouragement; and, secondly, what it is that amounts to a promise. Each of which subjects requires more time to examine than I am at present master of. Besides, I would have my friend Simon consider, whether he has any council that would undertake his cause in *forma pauperis*, he having unluckily disabled himself, by his own account of the matter, from prosecuting his suit any other way.

In answer, however, to Mr. Softly's request, I shall acquaint him with a method made use of by a young fellow in King Charles the Second's reign, whom I shall here call Silvio, who had long made love, with much artifice and intrigue, to a rich widow, whose true name I shall conceal under that of Zelinda. Silvio, who

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was much more smitten with her fortune than her person, finding a twelvemonth's application unsuccessful, was resolved to make a saving bargain of it, and since he could not get the widow's estate into his possession, to recover at least what he had laid out of his own in the pursuit of it.

In order to this he presented her with a bill of costs; having particularized in it the several expences he had been at in his long perplexed amour. Zelinda was so pleased with the humour of the fellow, and his frank way of dealing, that, upon the perusal of the bill, she sent him a purse of fifteen hundred guineas, by the right application of which, the lover, in less than a year, got a woman of greater fortune than her he had missed. The several articles in the bill of costs I pretty well remember, though I have forgotten the particular sum charged to each article.

Laid out in supernumerary full-bottom wigs.

Fiddles for a serenade, with a speaking trumpet.

Gilt paper in letters, and billet-doux with perfumed wax.

A ream of sonnets and love verses, purchased at different times of Mr. Triplett at a crown a sheet.

To Zelinda two sticks of May cherries.

Last summer, at several times, a bushel of peaches.

Three porters whom I planted about her to watch her motions.

The first, who stood sentry near her door.

The second, who had his stand at the stables where her coach was put up.

The third, who kept watch at the corner of the street where Ned Courtall lives, who has since married her.

Two additional porters planted over her during the whole month of May.

Five conjurors kept in pay all last winter.

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Spy-money to John Trott her footman, and Mrs. Sarah Wheedle her companion.

A new Conningsmark blade to fight Ned Courtall.

To Zelinda's woman (Mrs. Abigal) an Indian fan, a dozen pair of white kid gloves, a piece of Flanders lace, and fifteen guineas in dry money.

Secret service-money to Betty at the ring.

Ditto, to Mrs. Tape the mantua-maker.

Loss of time.

No. 98. FRIDAY, JULY 3.

In sese redit————

VIRG.

THE first who undertook to instruct the world in single papers, was Isaac Bickerstaffe of famous memory.[1] A man nearly related to the family of the Ironsides. We have often smoked a pipe together, for I was so much in his books, that at his decease he left me a silver standish, a pair of spectacles, and the lamp by which he used to write his lucubrations.

The venerable Isaac was succeeded by a gentleman of the same family, very memorable for the shortness of his face and of his speeches.[2] This ingenious author published his thoughts, and held his tongue, with great applause, for two years together.

I Nestor Ironside have now for some time undertaken to fill the place of these my two renowned kinsmen and predecessors. For it is observed of every branch of our family, that we have all of us a wonderful inclination to give good advice, though it is

[1] V. Introductory remarks to the Tatler. —G.

[2] The Spectator.—G.

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remarked of some of us,[a] that we are apt on this occasion rather to give than take.

However it be, I cannot but observe with some secret pride, that this way of writing diurnal papers has not succeeded for any space of time in the hands of any persons who are not of our line. I believe I speak within compass, when I affirm that above a hundred different authors have endeavoured after our family-way of writing: some of which have been writers in other kinds of the greatest eminence in the kingdom; but I do not know how it has happened, they have none of them hit upon the art.[b] Their projects have always dropt after a few unsuccessful essays. It puts me in mind of a story which was lately told me[c] by a pleasant friend of mine, who has a very fine hand on the violin. His maid servant seeing his instrument lying upon the table, and being sensible there was music in it, if she knew how to fetch it out, drew the bow over every part of the strings, and at last told

[a] *Some of us.* Humorously glancing at the quickness, with which himself and his friend Steele, had resented the *advice* as one may say, of the *Examiner.*

[b] This, the reader sees, is in the old style of—*quasitam meritis sume superbiam:* but the boast is so true, that it stands uncontradicted to our days; when the list of competitors, here given in, has been prodigiously increased, and is still increasing; and yet, this way of writing is as much the *family-secret* as ever. But how should it be otherwise? He, who invents a species of polite composition, must needs be *inimitable*, unless he have the disadvantage of living in a barbarous age, or unless his rivals be very much his superiors in ability; neither of which exceptions can be pleaded in the present case. For, otherwise, the very consideration of *originality* decides the question in favour of the inventor; of whom, besides, it may be presumed, that he had a genius singularly turned to the cultivation of what he *first* conceived.

[c] This modern story is, in fact, the old *Lesbian fable* of Lucian, concerning the lyre of Orpheus; but finely varied and improved.—Mr. Addison, I have observed from many passages in his works, was a great reader and admirer of Lucian; and very naturally so: because, of all the ancients, he is the only one that had any considerable tincture of that elegant *humour* which our countryman so highly relished, and so perfectly possessed. In other respects, the writings of that ingenious libertine must have been peculiarly offensive to our author, and are, indeed, the very reverse of his own.

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her master she had tried the fiddle all over, but could not for her heart find whereabout the tune lay.

But though the whole burden of such a paper is only fit to rest on the shoulders of a Bickerstaffe or an Ironside; there are several who can acquit themselves of a single day's labour in it with suitable abilities. These are gentlemen whom I have often invited to this trial of wit, and who have several of them acquitted themselves to my private emolument, as well as to their own reputation. My paper among the republic of letters is the Ulysses his bow,[a] in which every man of wit or learning may try his strength. One who does not care to write a book without being sure of his abilities, may see by this means if his parts and talents are to the public taste.

This I take to be of great advantage to men of the best sense, who are always diffident of their private judgment, till it receives a sanction from the public. *Provoco ad populum*, I appeal to the people, was the usual saying of a very excellent dramatic poet, when he had any disputes with particular persons about the justness and regularity of his productions. It is but a melancholy comfort for an author to be satisfied that he has written up to the rules of art, when he finds he has no admirers in the world besides himself. Common modesty should, on this occasion, make a man suspect his own judgment, and that he misapplies the rules[b] of his art, when he finds himself singular in the applause which he bestows upon his own writings.

The public is always even with an author who has not a just

[a] "Ulysses *his* bow."—See what Dr. Wallis has said against this use of *his*.—*De Adjectivis*, c. 5.

[b] *Suspect his own judgment, and that he misapplies the rules.* This way of making a *substantive*, and a *whole sentence*, depend on the same verb, is not accurate, because it does violence to the mind, in turning the attention suddenly two different ways. He might have said—"*suspect his own judgment, and conclude that he misapplies*,"—or, what I think better—"*suspect his judgment, and the application of his own rules.*"

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deference for them. The contempt is reciprocal. I laugh at every one, said an old cynic, who laughs at me. Do you so? replied the philosopher; then let me tell you, you live the merriest life of any man in Athens.

It is not, therefore, the least use of this my paper, that it gives a timorous writer, and such is every good one, an opportunity of putting his abilities to the proof, and of sounding the public before he launches into it. For this reason I look upon my paper as a kind of nursery for authors, and question not but some, who have made a good figure here will hereafter flourish under their own names in more long and elaborate works.

After having thus far enlarged upon this particular, I have one favour to beg of the candid and courteous reader, that when he meets with any thing in this paper which may appear a little dull or heavy,[a] (though I hope this will not be often) he will believe it is the work of some other person, and not of Nestor Ironside.

I have, I know not how, been drawn into tattle of myself, *more majorum*, almost the length of a whole Guardian. I shall, therefore, fill up the remaining part of it with what still relates to my own person, and my correspondents. Now I would have them all know, that on the twentieth instant it is my intention to erect a lion's head in imitation of those I have described in Venice, through which all the private intelligence of that commonwealth is said to pass. This head is to open a most wide and voracious mouth, which shall take in such letters and papers as are conveyed to me by my correspondents, it being my resolution to have a particular regard to all such matters as come to my hands through the mouth of the lion. There will be under it a box, of

[a] Pleasantly said; but with a secret reference, I make no doubt, to certain papers in this collection by his coadjutor, though bearing the name of Nestor Ironside.

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which the key will be in my own custody, to receive such papers as are dropped into it. Whatever the lion swallows I shall digest for the use of the public. This head requires some time to finish, the workman being resolved to give it several masterly touches, and to represent it as ravenous as possible.[1] It will be set up in Button's coffee-house in Covent-garden, who is directed to shew the way to the lion's-head, and to instruct any young author how to convey his works into the mouth of it with safety and secrecy.[a]

No. 99. SATURDAY, JULY 4.

Justum, et tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solidâ, neque Auster
Dux inquieti turbidus Adriæ,
Nec fulminantis magna Jovis manus:
Si fractus illabatur orbis,
Impavidum ferient ruinæ.—Hor.

There is no virtue so truly great and godlike as justice. Most of the other virtues are the virtues of created beings, or ac-

[1] This head was preserved at the Shakspere Tavern till 1804, in Covent Garden; when the owner failing, it was sold for 17*l.* 10*s.* Under it were two detached lines of Martial:

Servantur magnis isti cervicibus ungues;
Non nisi dilectâ pascitur ille ferâ.—G.

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[a] This whole paper is excellent. But the project of the *lion*, so finely introduced by No. 71, is above all to be admired. This highly humorous idea came very seasonably to the relief of Nestor Ironside, who was almost, as we may say, at his wit's end, when his friend started this new object for him. Lady Lizard and her tea-table was grown a stale joke; and if the lion had not roared in the nick of time, the public was in imminent danger of falling asleep; and then the *Guardian* had shared the fate of so many other *projects*, which are said *to have dropped after a few unsuccessful essays.* —The reader will own the obligation he has to the *lion* when he feels, as he goes along, how much the humour of this paper, henceforth, depends upon him.

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commodated to our nature as we are men. Justice is that which is practised by God himself, and to be practised in its perfection by none but him. Omniscience and Omnipotence are requisite for the full exertion of it. The one to discover every degree of uprightness or iniquity in thoughts, words, and actions. The other, to measure out and impart suitable rewards and punishments.

As to be perfectly just is an attribute in the divine nature, to be so to the utmost of our abilities is the glory of a man. Such an one who has the public administration in his hands, acts like the representative of his Maker, in recompensing the virtuous, and punishing the offender. By the extirpating of a criminal, he averts the judgments of heaven, when ready to fall upon an impious people; or, as my friend Cato expresses it much better in a sentiment conformable to his character,

> When by just vengeance impious mortals perish,
> The gods behold their punishment with pleasure,
> And lay th' uplifted thunder-bolt aside.

When a nation once loses its regard to justice;[a] when they do not look upon it as something venerable, holy, and inviolable; when any of them dare presume to lessen, affront, or terrify those who have the distribution of it in their hands; when a judge is capable of being influenced by any thing but law, or a cause may be recommended by any thing that is foreign to its own merits, we may venture to pronounce that such a nation is hastening to its ruin.

For this reason the best law that has ever past in our days, is that which continues our judges in their posts during their good behaviour, without leaving them to the mercy of such who in ill times might, by an undue influence over them, trouble and

[a] Though this paper be drawn in very general terms, it might possibly glance at certain partialities, then felt or apprehended in the judicature of the nation, when the rage of party so much prevailed.

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pervert the course of justice. I dare say the extraordinary person[a] who is now posted[b] in the chief station of the law, would have been the same had that act never past; but it is a great satisfaction to all honest men, that while we see the greatest ornament of the profession in its highest post, we are sure he cannot hurt himself by that assiduous, regular, and impartial administration of justice, for which he is so universally celebrated by the whole kingdom. Such men are to be reckoned among the greatest national blessings, and should have that honour paid them whilst they are yet living, which will not fail to crown their memory when dead.

I always rejoice when I see a tribunal filled with a man of an upright and inflexible temper, who, in the execution of his country's laws can overcome all private fear, resentment, solicitation, and even pity itself. Whatever passion enters into a sentence or decision, so far will there be in it a tincture of injustice. In short, justice discards party, friendship, kindred, and is therefore always represented as blind, that we may suppose her thoughts are wholly intent on the equity of a cause, without being diverted or prejudiced by objects foreign to it.

I shall conclude this paper with a Persian story, which is very suitable to my present subject. It will not a little please the reader, if he has the same taste of it which I myself have.

As one of the sultans lay encamped on the plains of Avala, a certain great man of the army entered by force into a peasant's house, and finding his wife very handsome, turned the good man out of his dwelling, and went to bed to her. The peasant complained the next morning to the sultan, and desired redress; but was not able to point out the criminal. The emperor, who was

[a] Sir Thomas Parker, Lord Chief Justice of the Queen's Bench, afterwards Earl of Macclesfield, and Lord Chancellor.—N.

[b] *Posted*—see the note in No. 48 of the *Freeholder*

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very much incensed at the injury done to the poor man, told him that probably the offender might give his wife another visit, and if he did, commanded him immediately to repair to his tent and acquaint him with it. Accordingly, within two or three days, the officer entered again the peasant's house, and turned the owner out of doors; who thereupon applied himself to the imperial tent, as he was ordered. The sultan went in person, with his guards, to the poor man's house, where he arrived about midnight. As the attendants carried each of them a flambeau in their hands, the sultan, after having ordered all the lights to be put out, gave the word to enter the house, find out the criminal, and put him to death. This was immediately executed, and the corps laid out upon the floor by the emperor's command. He then bid every one light his flambeau, and stand about the dead body. The sultan approaching it looked upon the face, and immediately fell upon his knees in prayer. Upon his rising up he ordered the peasant to set before him whatever food he had in the house. The peasant brought out a great deal of coarse fare, of which the emperor eat very heartily. The peasant seeing him in good humour, presumed to ask of him, why he had ordered the flambeaux to be put out before he had commanded the adulterer should be slain? Why, upon their being lighted again, he looked upon the face of the dead body, and fell down by it in prayer? and why, after this, he had ordered meat to be set before him, of which he now eat so heartily? The sultan, being willing to gratify the curiosity of his host, answered him in this manner. "Upon hearing the greatness of the offence which had been committed by one of the army, I had reason to think it might have been one of my own sons, for who else would have been so audacious and presuming? I gave orders, therefore, for the lights to be extinguished, that I might not be led astray, by partiality or compassion, from doing justice on the criminal. Upon the lighting of the flam

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beaux a second time, I looked upon the face of the dead person, and, to my unspeakable joy, found that it was not my son. It was for this reason, that I immediately fell upon my knees, and gave thanks to God. As for my eating heartily of the food you have set before me, you will cease to wonder at it, when you know that the great anxiety of mind I have been in, upon this occasion, since the first complaints you brought me, has hindered my eating any thing from that time till this very moment."

No. 100. MONDAY, JULY 6.

Hoc vos præcipuè, niveæ, decet. hoc ubi vidi.
Oscula ferre humero, quà patet, usque libet.—Ovid.

There is a certain female ornament, by some called a tucker, and by others the neck-piece, being a slip of fine linen or muslin that used to run in a small kind of ruffle round the uppermost verge of the women's stays, and by that means covered a great part of the shoulders and bosom. Having thus given a definition or rather description of the tucker, I must take notice, that our ladies have of late thrown aside this fig-leaf, and exposed in its primitive nakedness, that gentle swelling of the breast, which it was used to conceal. What their design by it is, they themselves best know.

I observed this as I was sitting the other day by a famous she visitant at my Lady Lizard's, when accidentally, as I was looking upon her face, letting my sight fall into her bosom, I was surprised with beauties which I never before discovered, and do not know where my eye would have run, if I had not immediately checked it. The lady herself could not forbear blushing, when she observed, by my looks, that she had made her neck too beau-

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tiful and glaring an object, even for a man of my character and gravity. I could scarce forbear making use of my hand to cover so unseemly a sight.

If we survey the pictures of our great grandmothers in Queen Elizabeth's time, we see them clothed down to the very wrists, and up to the very chin. The hands and face were the only samples they gave of their beautiful persons. The following age of females made larger discoveries of their complexion. They first of all tucked up their garments to the elbow, and notwithstanding the tenderness of the sex, were content, for the information of mankind, to expose their arms to the coldness of the air, and injuries of the weather. This artifice hath succeeded to their wishes, and betrayed many to their arms, who might have escaped them, had they been still concealed.

About the same time, the ladies, considering that the neck was a very modest part in a human body, they freed it from those yokes, I mean those monstrous linen ruffs, in which the simplicity of their grandmothers had inclosed it. In proportion as the age refined, the dress still sunk lower, so that when we now say a woman has a handsome neck, we reckon into it many of the adjacent parts. The disuse of the tucker has still enlarged it, insomuch that the neck of a fine woman at present takes in almost half the body.

Since the female neck thus grows upon us, and the ladies seem disposed to discover themselves to us more and more, I would fain have them tell us once for all, how far they intend to go, and whether they have yet determined among themselves where to make a stop.

For my own part, their necks, as they call them, are no more than busts of alabaster in my eye. I can look upon

The yielding marble of a snowy breast,

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with as much coldness as this line of Mr. Waller represented in the object itself. But my fair readers ought to consider, that all their beholders are not Nestors. Every man is not sufficiently qualified with age and philosophy, to be an indifferent spectator of such allurements. The eyes of young men are curious and penetrating, their imaginations of a roving nature, and their passions under no discipline or restraint. I am in pain for a woman of rank, when I see her thus exposing herself to the regards of every impudent staring fellow. How can she expect that her quality can defend her, when she gives such provocation? I could not but observe, last winter, that upon the disuse of the neck-piece (the ladies will pardon me if it is not the fashionable term of art) the whole tribe of oglers gave their eyes a new determination, and stared the fair sex in the neck rather than in the face. To prevent these saucy familiar glances, I would entreat my gentle readers to sew on their tuckers again, to retrieve the modesty of their characters, and not to imitate the nakedness, but the innocence of their mother Eve.

What most troubles and indeed surprises me in this particular, I have observed,[a] that the leaders in this fashion were most of them married women. What their design can be in making themselves bare, I cannot possibly imagine. Nobody exposes wares that are appropriated. When the bird is taken, the snare ought to be removed. It was a remarkable circumstance in the institution of the severe Lycurgus. As that great lawgiver knew that the wealth and strength of a republic consisted in the multitude of citizens, he did all he could to encourage marriage: in order to it, he prescribed a certain loose dress for the Spartan

[a] *What most troubles, &c.—I have observed,*] Imperfectly expressed, for—What most troubles, &c. is this, viz. I have observed. This negligent way of speaking was *affected* by the author, to intimate his concern in entering on this part of his subject as if he hardly durst speak out, or, as if the portentous object so occupied him, that he was not at liberty to mind his expression.

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maids, in which there were several artificial rents and openings, that, upon putting themselves in motion, discovered several limbs of the body to the beholders. Such were the baits and temptations made use of, by that wise lawgiver, to incline the young men of his age to marriage But when the maid was once sped, she was not suffered to tantalize the male part of the commonwealth: her garments were closed up, and stitched together with the greatest care imaginable. The shape of her limbs, and complexion of her body, had gained their ends, and were ever after to be concealed from the notice of the public.

I shall conclude this discourse of the tucker, with a moral, which I have taught upon all occasions, and shall still continue to inculcate into my female readers; namely, that nothing bestows so much beauty on a woman, as modesty. This is a maxim laid down by Ovid himself, the greatest master in the art of love. He observes upon it, that Venus pleases most when she appears (*semi-reducta*) in a figure withdrawing herself from the eye of the beholder. It is very probable, he had in his thoughts the statue which we see in the Venus de Medicis, where she is represented in such a shy retiring posture, and covers her bosom with one of her hands. In short, modesty gives the maid greater beauty than even the bloom of youth, it bestows on the wife the dignity of a matron, and reinstates the widow in her virginity

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No. 101. TUESDAY, JULY 7.

Tros Tyriusve mihi nullo discrimine habetur.—VIRG

THIS being the great day of thanksgiving for the peace, I shall present my reader with a couple of letters that are the fruits of it. They are written by a gentleman who has taken this opportunity to see France, and has given his friends in England a general account of what he has there met with, in several epistles.[1] Those which follow, were put into my hands with liberty to make them public, and I question not but my reader will think himself obliged to me for so doing.

"SIR,

"SINCE I had the happiness to see you last, I have encountered as many misfortunes as a knight-errant. I had a fall into the water at Calais, and since that, several bruises upon land, lame post-horses by day, and hard beds at night, with many other dismal adventures.

Quorum animus meminisse horret luctuque refugit.

"My arrival at Paris was at first no less uncomfortable, where I could not see a face nor hear a word that I ever met with before; so that my most agreeable companions have been statues and pictures, which are many of them very extraordinary, but what particularly recommends them to me is, that they do not speak French, and have a very good quality, rarely to be met with in this country, of not being too talkative.

"I am settled for some time at Paris. Since my being here, I have made the tour of all the king's palaces, which has been, I think, the pleasantest part of my life. I could not believe it was in the power of art to furnish out such a multitude of noble scenes as I there met with, or that so many delightful prospects

[1] V. 2d vol. Letters and Introduction to the Letters.—G.

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could lie within the compass of a man's imagination. There is every thing done, that can be expected from a prince who removes mountains, turns the course of rivers, raises woods in a day's time, and plants a village or town on such a particular spot of ground, only for the bettering of a view. One would wonder to see how many tricks he has made the water play for his diversion. It turns itself into pyramids, triumphal arches, glass bottles, imitates a fire-work, rises in a mist, or tells a story out of Æsop.

"I do not believe, as good a poet as you are, that you can make finer landscapes than those about the king's houses, or with all your descriptions, raise a more magnificent palace than Versailles. I am, however, so singular as to prefer Fontainbleau to all the rest. It is situated among rocks and woods, that give you a fine variety of salvage prospects. The king has humoured the genius of the place, and only made use of so much art as is necessary to help and regulate nature, without reforming her too much. The cascades seem to break through the clefts and cracks of rocks that are covered over with moss, and look as if they were piled upon one another by accident. There is an artificial wildness in the meadows, walks, and canals; and the garden, instead of a wall, is fenced on the lower end by a natural mound of rock work, that strikes the eye very agreeably. For my part, I think there is something more charming in these rude heaps of stone, than in so many statues; and would as soon see a river winding through woods and meadows, as when it is tossed up in so many whimsical figures at Versailles. To pass from works of nature to those of art. In my opinion, the pleasantest part of Versailles is the gallery. Every one sees on each side of it something that will be sure to please him. For one of them commands a view of the finest garden in the world, and the other is wainscoted with looking-glass. The history of the present king, till the year 16 is painted on the roof by Le Brun, so that His

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Majesty has actions enough by him, to furnish another gallery much longer than the present.

"The painter has represented his most Christian majesty under the figure of Jupiter, throwing thunderbolts all about the ceiling, and striking terror into the Danube and Rhine, that lie astonished and blasted with lightning, a little above the cornice.

"But what makes all these shows the more agreeable is, the great kindness and affability that is shown to strangers. If the French do not excel the English in all the arts of humanity, they do at least in the outward expressions of it. And upon this, as well as other accounts, though I believe the English are a much wiser nation, the French are undoubtedly much more happy. Their old men in particular are, I believe, the most agreeable in the world. An antediluvian could not have more life and briskness in him at threescore and ten: for that fire and levity which makes the young ones scarce conversable, when a little wasted and tempered by years, makes a very pleasant gay old age. Besides, this national fault of being so very talkative, looks natural and graceful in one that has grey hairs to countenance it. The mentioning this fault in the French, must put me in mind to finish my letter, lest you think me already too much infected by their conversation; but I must desire you to consider, that travelling does in this respect, lay a little claim to the privilege of old age.

"I am, Sir," &c.

"SIR, *Blois, May* 15, N. S.

"I CANNOT pretend to trouble you with any news from this place, where the only advantage I have, besides getting the language, is, to see the manners and temper of the people, which I believe may be better learnt here than in courts and greater cities, where artifice and disguise are more in fashion.

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"I have already seen, as I informed you in my last, all the king's palaces, and have now seen a great part of the country. I never thought there had been in the world such an excessive magnificence or poverty as I have met with in both together. One can scarce conceive the pomp that appears in every thing about the king; but, at the same time, it makes half his subjects go barefoot. The people are, however, the happiest in the world, and enjoy, from the benefit of their climate, and natural constitution, such a perpetual gladness of heart and easiness of temper, as even liberty and plenty cannot bestow on those of other nations. 'Tis not in the power of want or slavery to make them miserable. There is nothing to be met with but mirth and poverty. Every one sings, laughs, and starves. Their conversation is generally agreeable, for if they have any wit or sense, they are sure to show it. They never mend upon a second meeting, but use all the freedom and familiarity at first sight, that a long intimacy, or abundance of wine, can scarce draw from an Englishman. Their women are perfect mistresses in this art of shewing themselves to the best advantage. They are always gay and sprightly, and set off the worst faces in Europe with the best airs. Every one knows how to give herself as charming a look and posture as Sir Godfrey Kneller could draw her in. I cannot end my letter without observing, that from what I have already seen of the world, I cannot but set a particular mark of distinction upon those who abound most in the virtues of their nation, and least with its imperfections. When, therefore, I see the good sense of an Englishman in its highest perfection, without any mixture of the spleen, I hope you will excuse me, if I admire the character, and am ambitious of subscribing myself,

'Sir, Your's," &c.

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No. 102. WEDNESDAY, JULY 8.

———Natos ad flumina primùm
Deferimus, sævoque gelu duramus et undis.—VIRG.

I AM always beating about in my thoughts for something that may turn to the benefit of my dear countrymen. The present season of the year having put most of them in slight summer-suits, has turned my speculations to a subject that concerns every one who is sensible of cold or heat, which I believe takes in the greatest part of my readers.

There is nothing in nature more inconstant than the British climate, if we except the humour of its inhabitants. We have frequently, in one day, all the seasons of the year. I have shivered in the dog-days, and been forced to throw off my coat in January. I have gone to bed in August, and rose in December. Summer has often caught me in my Drap de Berry, and winter in my Doily suit.[a]

I remember a very whimsical fellow[b] (commonly known by the name of Posture-master) in King Charles the Second's reign, who was the plague of all the tailors about town. He would often send for one of them to take measure of him, but would so contrive it, as to have a most immoderate rising in one of his shoulders. When the clothes were brought home, and tried upon him, the deformity was removed into the other shoulder. Upon which the tailor begged pardon for the mistake, and mended it as fast as he could; but upon a third trial, found him a straight-shouldered man as one would desire to see, but a little unfortunate in a humped back. In short, this wandering tumour puzzled all the workmen about town, who found it impossible to ac-

[a] Doily was a famous draper of the day, perhaps the inventor of this kind of cloth.—N.

[b] Mr. Joseph Clark, commonly called the posture-maker.—N.

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commodate so changeable a customer. My reader will apply this to any one who would adapt a suit to a season of our English climate.

After this short descant on the uncertainty of our English weather, I come to my moral.

A man should take care that his body be not too soft for his climate; but rather, if possible, harden and season himself beyond the degree of cold wherein he lives. Daily experience teaches us how we may inure ourselves, by custom, to bear the extremities of weather without injury. The inhabitants of Nova Zembla go naked, without complaining of the bleakness of the air in which they are born, as the armies of the northern nations keep the field all winter. The softest of our British ladies expose their arms and necks to the open air, which the men could not do without catching cold, for want of being accustomed to it. The whole body, by the same means, might contract the same firmness and temper. The Scythian, that was asked how it was possible for the inhabitants of his frozen climate to go naked, replied, 'Because we are all over face.' Mr. Locke advises parents to have their children's feet washed every morning in cold water, which might probably prolong multitudes of lives.

I verily believe a cold bath would be one of the most healthful exercises in the world, were it made use of in the education of youth. It would make their bodies more than proof to the injuries of the air and weather. It would be something like what the poets tell us of Achilles, whom his mother is said to have dipped, when he was a child, in the river Styx. The story adds, that this made him invulnerable all over, excepting that part which the mother held in her hand during this immersion, which, by that means, lost the benefit of these hardening waters. Our common practice runs in a quite contrary method. We are perpetually softening ourselves, by good fires and warm clothes.

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The air within our rooms has generally two or three more degrees of heat in it than the air without doors.

Crassus is an old lethargic valetudinarian. For these twenty years last past, he has been clothed in frieze of the same color, and of the same piece. He fancies he should catch his death in any other kind of manufacture, and though his avarice would incline him to wear it till it was threadbare, he dares not do it, lest he should take cold when the nap is off.[a] He could no more live without his frieze coat, than without his skin. It is not, indeed, so properly his coat, as what the anatomists call one of the integuments of the body.

How different an old man is Crassus from myself. It is, indeed, the particular distinction of the Ironsides to be robust and hardy, to defy the cold and rain, and let the weather do its worst. My father lived till a hundred without a cough, and we have a tradition in the family, that my grandfather used to throw off his hat, and go open breasted, after fourscore. As for myself, they used to souse me over head and ears in water when I was a boy, so that I am now looked upon as one of the most case-hardened of the whole family of the Ironsides. In short, I have been so plunged in water, and inured to the cold, that I regard myself as a piece of true-tempered Steele,[b] and can say, with the above-mentioned Scythian, that I am face, or if my enemies please, forehead all over.

[a] A fine comic stroke, and, I think, an original one, on this well worn topic of avarice.

[b] A quibble, so contrived as to introduce a handsome compliment to the editor of this paper.

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No. 103. THURSDAY, JULY 9.

Dum flammas Jovis, et sonitus imitatur Olympi.—VIRG.

I AM considering how most of the great phænomena, or appearances in nature, have been imitated by the art of man. Thunder is grown a common drug among the chymists. Lightning may be bought by the pound. If a man has occasion for a lambent flame, you have whole sheets of it in a handful of phosphor. Showers of rain are to be met with in every water-work; and, we are informed, that some years ago the virtuoso's [b] of France covered a little vault with artificial snow, which they made to fall above an hour together, for the entertainment of his present majesty.

I am led into this train of thinking, by the noble fire-work that was exhibited last night upon the Thames. You might there see a little sky filled with innumerable blazing stars and meteors. Nothing could be more astonishing than the pillars of flame, clouds of smoke, and multitudes of stars, mingled together in such an agreeable confusion. Every rocket ended in a constellation, and strewed the air with such a shower of silver spangles, as opened and enlightened the whole scene from time to time. It put me in mind of the lines in Oedipus.

> Why from the bleeding womb of monstrous night
> Burst forth such myriads of abortive stars?

In short, the artist did his part to admiration, and was so encompassed with fire and smoke, that one would have thought nothing but a salamander could have been safe in such a situation.

I was in company with two or three fanciful friends during

[b] The plural number of *Virtuoso* is *Virtuosos*, without a comma, which is the sign of the apostrophe in the genitive case. But perhaps, as the word is foreign, he had better preserved the proper termination, *Virtuosi*.

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this whole show. One of them being a critic, that is, a man who, on all occasions, is more attentive to what is wanting, than what is present,[a] begun to exert his talent upon the several objects we had before us. 'I am mightily pleased, (says he,) with that burning cypher. There is no matter in the world so proper to write with as wildfire, as no characters can be more legible, than those which are read by their own light. But as for your cardinal virtues, I do not care for seeing them in such combustible figures. Who can imagine Chastity with a body of fire, or Temperance in a flame? Justice, indeed, may be furnished out of this element, as far as her sword goes, and Courage may be all over one continued blaze, if the artist pleases.'

Our companion observing that we laughed at this unseasonable severity, let drop the critic, and proposed a subject for a fire-work, which he thought would be very amusing, if executed by so able an artist as he who was at that time entertaining us.[b] The plan he mentioned was a scene in Milton. He would have a large piece of machinery represent the Pandæmonium, where,

> ————From the arched roof
> Pendent by subtle magic, many a row
> Of starry lamps, and blazing cressets, fed
> With Naphtha and Asphaltus, yielded light,
> As from a sky————————

This might be finely represented by several illuminations disposed in a great frame of wood, with ten thousand beautiful exhalations of fire, which men versed in this art know very well how to raise. The evil spirits, at the same time, might very properly appear in vehicles of flame, and employ all the tricks of art to terrify and surprise the spectator.

[a] This description of a *critic* is, I doubt, very applicable to the editor, who, in reading so fine a paper as this, is only on the catch for some little slip or inaccuracy in grammar.

[b] There were two artists Col Hopkey and Col. Boigard.—*

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We were well enough pleased with this start of thought, but fancied there was something in it too serious, and perhaps too horrid, to be put in execution.

Upon this, a friend of mine gave us an account of a fire-work, described, if I am not mistaken, by Strada. A prince of Italy, it seems, entertained his mistress with it upon a great lake. In the midst of this lake was a huge floating mountain made by art. The mountain represented Ætna, being bored through the top with a monstrous orifice. Upon a signal given the eruption began. Fire and smoke, mixed with several unusual prodigies and figures, made their appearance for some time. On a sudden there was heard a most dreadful rumbling noise within the entrails of the machine. After which the mountain burst, and discovered a vast cavity in that side which faced the prince and his court. Within this hollow was Vulcan's shop full of fire and clock-work. A column of blue flames issued out incessantly from the forge. Vulcan was employed in hammering out thunderbolts, that every now and then flew up from the anvil with dreadful cracks and flashes. Venus stood by him in a figure of the brightest fire, with numberless Cupids on all sides of her, that shot out vollies of burning arrows. Before her was an altar with hearts of fire flaming on it. I have forgot[a] several other particulars no less curious, and have only mentioned these to show that there may be a sort of fable or design in a fire-work, which may give an additional beauty to those surprising objects.

I seldom see any thing that raises wonder in me, which does not give my thoughts a turn that makes my heart the better for it. As I was lying in my bed, and ruminating on what I had seen, I could not forbear reflecting on the insignificancy of human

[a] The verb *forgot* has two participles passive—*forgot* and *forgotten*, (as many other verbs have). The ear directs very much in the choice of that we employ; but, in general, we say *forgot* in the familiar style, and *forgotten* in the more solemn.

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art, when set in comparison with the designs of Providence. In the pursuit of this thought, I considered a comet, or in the language of the vulgar, a blazing-star, as a sky-rocket discharged by an hand that is Almighty. Many of my readers saw that in the year 1680, and if they are not mathematicians, will be amazed to hear that it travelled in a much greater degree of swiftness than a cannon ball, and drew after it a tail of fire that was four-score millions of miles in length. What an amazing thought is it to consider this stupendous body traversing the immensity of the creation with such a rapidity, and, at the same time, wheeling about in that line which the Almighty has prescribed for it? that it should move in such an inconceivable fury and combustion, and, at the same time, with such an exact regularity? How spacious must the universe be, that gives such bodies as these their full play, without suffering the least disorder or confusion by it? What a glorious show are those beings entertained with, that can look into this great theatre of nature, and see myriads of such tremendous objects wandering through those immeasurable depths of ether, and running their appointed courses? Our eyes may, hereafter, be strong enough to command this magnificent prospect, and our understandings able to find out the several uses of these great parts of the universe. In the mean time, they are very proper objects for our imaginations to contemplate, that we may form more exalted notions of infinite wisdom and power, and learn to think humbly of ourselves, and of all the little works of human invention.

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No. 104. FRIDAY, JULY 10.

Quæ è longinquo magis placent.—TACIT.

ON Tuesday last I published two letters written by a gentleman in his travels. As they were applauded by my best readers, I shall this day publish two more from the same hand.[1] The first of them contains a matter of fact which is very curious, and may deserve the attention of those who are versed in our British antiquities.

Blois, May 15, *N. S.*

"SIR,

"BECAUSE I am at present out of the road of news, I shall send you a story that was lately given me by a gentleman of this country, who is descended from one of the persons concerned in the relation, and very inquisitive to know if there be any of the family now in England.

"I shall only premise to it, that this story is preserved with great care among the writings of this gentleman's family, and that it has been given to two or three of our English nobility, when they were in these parts, who could not return any satisfactory answer to the gentleman, whether there be any of that family now remaining in Great Britain.

"In the reign of King John, there lived a nobleman called John de Sigonia, lord of that place in Tourraine. His brothers were Philip and Briant. Briant, when very young, was made one of the French king's pages, and served him in that quality when he was taken prisoner by the English. The king of England chanced to see the youth, and being much pleased with his person and behaviour, begged him of the king his prisoner. It happened, some years after this, that John, the other brother

[1] V. Introductory remarks to 'letters.—G

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who, in the course of the war, had raised himself to a considerable post in the French army, was taken prisoner by Briant, who, at that time, was an officer in the king of England's guards. Briant knew nothing of his brother, and being naturally of an haughty temper, treated him very insolently, and more like a criminal than a prisoner of war. This John resented so highly, that he challenged him to a single combat. The challenge was accepted, and time and place assigned them by the king's appointment. Both appeared on the day prefixed, and entered the lists completely armed, amidst a great multitude of spectators. Their first encounters were very furious, and the success equal on both sides; till, after some toil and bloodshed, they were parted by the seconds, to fetch breath, and prepare themselves afresh for the combat. Briant, in the mean time, had cast his eye upon his brother's escutcheon, which he saw agree in all points with his own. I need not tell you, after this, with what joy and surprise the story ends. King Edward, who knew all the particulars of it, as a mark of his esteem, gave to each of them, by the king of France's consent, the following coat of arms, which I will send you in the original language, not being herald to blazon it in English.

Le Roi d'Angleterre, par permission du Roi de France, pour perpétuelle mémoire de leurs grands faits d'armes et fidelité envers leurs rois, leur donna par ampliation à leurs armes en une croix d'argent cantonée de quatre coquilles d'or en champ de sable, qu'ils avoient auparavant, une endenteleuse faite en façons de croix de guëulle inserée au dedans de la ditte croix d'argent et par le milieu d'icelle qui est participation des deux croix que portent les dits rois en la guerre.

"I am afraid, by this time, you begin to wonder that I should

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send you, for news, a tale of three or four hundred years old; and I dare say never thought, when you desired me to write to you, that I should trouble you with a story of King John, especially at a time when there is a monarch on the French throne that furnishes discourse for Europe. But I confess I am the more fond of the relation, because it brings to mind the noble exploits of our own countrymen: though, at the same time, I must own it is not so much the vanity of an Englishman which puts me upon writing it, as that I have of taking any occasion to subscribe myself, "Sir, yours," &c.

Blois, May 30, *N. S.*

"SIR,

"I AM extremely obliged to you for your last kind letter, which was the only English that had been spoken to me in some months together, for I am at present forced to think the absence of my countrymen my good fortune:

Votum in amante novum! vellem quod amatur abesset.

This is an advantage that I could not have hoped for, had I stayed near the French court, though I must confess I would not have but seen it, because I believe it showed me some of the finest places and of the greatest persons in the world. One cannot hear a name mentioned in it that does not bring to mind a piece of a gazette, nor see a man that has not signalized himself in a battle. One would fancy one's self to be in the enchanted palaces of a romance; one meets with so many heroes, and finds something so like scenes of magic in the gardens, statues, and water-works. I am ashamed that I am not able to make a quicker progress through the French tongue, because I believe it is impossible for a learner of a language to find in any nation such advantages as in this, where every body is so very courteous and so

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very talkative. They always take care to make a noise as long as they are in company, and are as loud, any hour of the morning, as our own countrymen at midnight. By what I have seen, there is more mirth in the French conversation, and more wit in the English. You abound more in jests, but they in laughter. Their language is, indeed, extremely proper to tattle in, it is made up of so much repetition and compliment. One may know a foreigner by his answering only No or Yes to a question, which a Frenchman generally makes a sentence of. They have a set of ceremonious phrases that run through all ranks and degrees among them. Nothing is more common than to hear a shopkeeper desiring his neighbour to have the goodness to tell him what is a clock, or a couple of coblers that are extremely glad of the honour of seeing one another.

"The face of the whole country where I now am, is at this season pleasant beyond imagination. I cannot but fancy the birds of this place, as well as the men, a great deal merrier than those of our own nation. I am sure the French year has got the start of ours more in the works of nature than in the new style. I have past one March in my life without being ruffled by the winds, and one April without being washed with rains.

"I am, Sir, yours," &c.

No. 105. SATURDAY, JULY 11.

II

Quod neque in Armeniis tigres fecere latebris:
Perdere nec fætus ausa leæna suos.
At teneræ faciunt, sed non impunè, puellæ;
Sæpe suos utero quæ necat, ipsa perit.—Ovid.

There was no part of the show on the Thanksgiving day that so much pleased and affected me as the little boys and girls who

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were ranged with so much order and decency in that part of the Strand which reaches from the May-pole to Exeter-Change. Such a numerous and innocent multitude, clothed in the charity of their benefactors, was a spectacle pleasing both to God and man, and a more beautiful expression of joy and thanksgiving than could have been exhibited by all the pomps of a Roman triumph. Never did a more full and unspotted chorus of human creatures join together in a hymn of devotion. The care and tenderness which appeared in the looks of their several instructors, who were disposed among this little helpless people, could not forbear [a] touching every heart that had any sentiments of humanity.

I am very sorry that her majesty did not see this assembly of objects so proper to excite that charity and compassion which she bears to all who stand in need of it, though at the same time I question not but her royal bounty will extend itself to them. A charity bestowed on the education of so many of her young subjects, has more merit in it than a thousand pensions to those of a higher fortune who are in greater stations in life.

I have always looked on this institution of charity-schools, which, of late years, has so universally prevailed through the whole nation, as the glory of the age we live in, and the most proper means that can be made use of to recover it out of its present degeneracy and depravation of manners. It seems to promise us an honest and virtuous posterity: there will be few in the next generation who will not at least be able to write and read, and have not had the early tincture of religion. It is therefore to be hoped that the several persons of wealth and quality, who made their procession through the members of these newly erected seminaries, will not regard them only as an empty spectacle, or the materials of a fine show, but contribute to their

[a] We do not say of an abstract idea, that it *forbears*. It should be—*could not but touch*—or,—*could not fail of touching*.

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maintenance and increase. For my part, I can scarce forbear looking on the astonishing victories our arms have been crowned with, to be in some measure the blessings returned upon that national charity which has been so conspicuous of late, and that the great successes of the last war, for which we lately offered up our thanks, were in some measure occasioned by the several objects which then stood before us.

Since I am upon this subject, I shall mention a piece of charity which has not yet been exerted among us, and which deserves our attention the more, because it is practised by most of the nations about us. I mean a provision for foundlings, or for those children who, through want of such a provision, are exposed to the barbarity of cruel and unnatural parents. One does not know how to speak on such a subject without horror: but what multitudes of infants have been made away with by those who brought them into the world, and were afterwards either ashamed or unable to provide for them!

There is scarce an assizes where some unhappy wretch is not executed for the murder of a child. And how many more of these monsters of inhumanity may we suppose to be wholly undiscovered, or cleared for want of legal evidence? not to mention those, who by unnatural practices, do in some measure defeat the intentions of Providence, and destroy their conceptions even before they see the light. In all these the guilt is equal, though the punishment is not so. But to pass by the greatness of the crime, (which is not to be expressed by words) if we only consider it as it robs the common-wealth of its full number of citizens, it certainly deserves the utmost application and wisdom of a people to prevent it.

It is certain, that which generally betrays these profligate women into it, and overcomes the tenderness which is natural to them on other occasions, is the fear of shame, or their inability

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to support those whom they gave life to. I shall, therefore, show how this evil is prevented in other countries, as I have learned from those who have been conversant in the several great cities of Europe.

There are at Paris, Madrid, Lisbon, Rome, and many other large towns, great hospitals built like our colleges. In the walls of these hospitals are placed machines, in the shape of large lanthorns, with a little door in the side of them turned towards the street, and a bell hanging by them. The child is deposited in this lanthorn, which is immediately turned about into the inside of the hospital. The person who conveys the child rings the bell, and leaves it there, upon which the proper officer comes and receives it without making further inquiries. The parent or her friend, who leaves the child there, generally leaves a note with it, declaring whether it be yet christened, the name it should be called by, the particular marks upon it, and the like.

It often happens that the parent leaves a note for the maintenance and education of the child, or takes it out after it has been some years in the hospital. Nay, it has been known that the father has afterwards owned the young foundling for his son, or left his estate to him. This is certain, that many are by this means preserved, and do signal services to their country, who, without such a provision, might have perished as abortives, or have come to an untimely end, and, perhaps, have brought upon their guilty parents the like destruction.

This I think is a subject that deserves our most serious consideration, for which reason I hope I shall not be thought impertinent in laying it before my readers.

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No. 106. MONDAY, JULY 13.

Quod latet arcanâ non enarrabile fibrâ.—PERS.

As I was making up my Monday's provision for the public, I received the following letter, which being a better entertainment than any I can furnish out myself, I shall set before the reader, and desire him to fall on without further ceremony.

"SIR,

"YOUR two kinsmen and predecessors of immortal memory, were very famous for their dreams and visions,[a] and contrary to all other authors, never pleased their readers more than when they were nodding. Now it is observed, that the *second-sight* generally runs in the blood; and, Sir, we are in hopes that you yourself, like the rest of your family, may at length prove a dreamer of dreams, and a seer of visions. In the mean while I beg leave to make you a present of a dream, which may serve to lull your readers till such time as you yourself shall think fit to gratify the public with any of your nocturnal discoveries.

"You must understand, sir, I had yesterday been reading and ruminating upon that passage where Momus is said to have found fault with the make of a man, because he had not a window in his breast. The moral of this story is very obvious, and means no more than that the heart of man is so full of wiles and artifices, treachery and deceit, that there is no guessing at what he is from his speeches and outward appearances. I was immediately reflecting how happy each of the sexes would be, if there was a window in the breast of every one that makes or receives love.

Mr. Addison knew where his strength lay, and, with all his modesty could not help taking the advantage of a fictitous letter to pay this just compliment to himself. His *dreams and visions* have more than all the grace and invention of Plato's. In *them*, at least, he was a true poet.

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What protestations and perjuries would be saved on the one side, what hypocrisy and dissimulation on the other? I am myself very far gone in this passion for Aurelia, a woman of an unsearchable heart. I would give the world to know the secrets of it, and particularly whether I am really in her good graces, or, if not, who is the happy person.

"I fell asleep in this agreeable reverie, when on a sudden methought Aurelia lay by my side. I was placed by her in the posture of Milton's Adam, and

With looks of cordial love hung over her enamour'd.

As I cast my eye upon her bosom, it appeared to be all of crystal, and so wonderfully transparent, that I saw every thought in her heart. The first images I discovered in it were fans, silks, ribbons, laces, and many other gewgaws, which lay so thick together, that the whole heart was nothing else but a toy-shop. These all faded away and vanished, when immediately I discerned a long train of coaches and six, equipages and liveries, that ran through the heart one after another in very great hurry for above half an hour together. After this, looking very attentively, I observed the whole space to be filled with a hand of cards, in which I could see distinctly three mattadors. There then followed a quick succession of different scenes. A play-house, a church, a court, a poppet-show, rose up one after another, till at last they all of them gave place to a pair of new shoes, which kept footing in the heart for a whole hour. These were driven off at last by a lap-dog, who was succeeded by a Guinea-pig, a squirrel, and a monkey. I myself, to my no small joy, brought up the rear of these worthy favourites. I was ravished at being so happily posted, and in full possession of the heart: but as I saw the little figure of myself simpering, and mightily pleased with its situation, on a sudden the heart methought gave a sigh in which

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as I found afterwards, my little representative vanished; for upon applying my eye I found my place taken up by an ill-bred, awkward puppy, with a money-bag under each arm. This gentleman, however, did not keep his station long before he yielded it up to a wight as disagreeable as himself, with a white stick in his hand. These three last figures represented to me in a lively manner the conflicts in Aurelia's heart between Love, Avarice, and Ambition. For we jostled one another out by turns, and disputed the point for a great while. But at last to my unspeakable satisfaction, I saw myself entirely settled in it. I was so transported with my success, that I could not forbear hugging my dear piece of crystal, when to my unspeakable mortification I awaked, and found my mistress metamorphosed into a pillow.

"This is not the first time I have been thus disappointed.

"O venerable Nestor, if you have any skill in dreams, let me know whether I have the same place in the real heart, that I had in the visionary one: to tell you truly, I am perplexed to death between hope and fear. I was very sanguine till eleven a-clock this morning, when I overheard an unlucky old woman telling her neighbour that dreams always went by contraries. I did not, indeed, before much like the crystal heart, remembering that confounded simile in Valentinian, of a maid, 'as cold as crystal never to be thaw'd.' Besides, I verily believe if I had slept a little longer, that awkward whelp with his money-bags would certainly have made his second entrance. If you can tell the fair one's mind, it will be no small proof of your art, for I dare say it is more than she herself can do. Every sentence she speaks is a riddle, all that I can be certain of is, that I am her and

"Your humble servant,

"PETER PUZZLE."

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No. 107. TUESDAY, JULY 14.

——————tentanda via est——————VIRG.

I HAVE lately entertained my reader with two or three letters from a traveller, and may possibly, in some of my future papers, oblige him with more from the same hand. The following one comes from a projector, which is a sort of correspondent as diverting as a traveller: his subject having the same grace of novelty to recommend it, and being equally adapted to the curiosity of the reader. For my own part, I have always had a particular fondness for a project, and may say, without vanity, that I have a pretty tolerable genius that way myself, I could mention some which I have brought to maturity, others which have miscarried, and many more which I have yet by me, and are to take their fate in the world when I see a proper juncture. I had a hand in the Land-bank,[1] and was consulted with upon the reformation of manners. I have had several designs upon the Thames and the New River,[a] not to mention my refinements upon lotteries and insurances,[b] and that never-to-be-forgotten project, which, if it had succeeded to my wishes, would have made gold as plentiful in this nation as tin or copper.[c] If my countrymen have not reaped any advantages from these my designs, it was not for want of any good will towards them. They are obliged to me for my kind intentions as much as if they had taken effect. Projects are of a two-fold nature: the first arising from public-spirited persons, in which number I declare myself: the other proceeding

[1] Supposed to allude to a plan of Steele's for bringing fish to London. V. The 'Fishpool,'—in Nichols's ed. of Town Talk,' &c. 1789.—G.

[a] A scheme for a bank to lend money on land security.

[b] Steele's 'multiplication table,' a kind of lottery decided to be illegal.

[c] Supposed to be another allusion to Steele's scheming; for he had, among other things, spent time and money in search of the philosopher's stone.

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from a regard to our private interest, of which nature is that in the following letter.

"SIR,

"A MAN of your reading knows very well that there were a set of men, in old Rome, called by the name of Nomenclators, that is, in English, men who could call every one by his name. When a great man stood for any public office, as that of a tribune, a consul, or a censor, he had always one of these Nomenclators at his elbow, who whispered in his ear the name of every one he met with, and by that means enabled him to salute every Roman citizen by his name when he asked him for his vote. To come to my purpose, I have with much pains and assiduity qualified myself for a Nomenclator to this great city, and shall gladly enter upon my office as soon as I meet with suitable encouragement. I will let myself out by the week to any curious country gentleman or foreigner. If he takes me with him in a coach to the ring,[a] I will undertake to teach him, in two or three evenings, the names of the most celebrated persons who frequent that place. If he plants me by his side in the pit, I will call over to him, in the same manner, the whole circle of beauties that are disposed among the boxes, and, at the same time, point out to him the persons who ogle them from their respective stations. I need not tell you that I may be of the same use in any other public assembly. Nor do I only profess the teaching of names but of things. Upon the sight of a reigning beauty, I shall mention her admirers, and discover her gallantries, if they are of public notoriety. I shall likewise mark out every toast, the club in which she was elected, and the number of votes that were on her side. Not a woman shall be unexplained that makes a figure either as a maid, a wife, or a widow. The men too shall be set

[a] In Hyde park, then a fashionable place of resort.—*

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out in their distinguishing characters, and declared whose properties they are. Their wit, wealth, or good humour, their persons, stations, and titles, shall be described at large.

"I have a wife who is a Nomenclatress, and will be ready, on any occasion, to attend the ladies. She is of a much more communicative nature than myself, and is acquainted with all the private history of London and Westminster, and ten miles round. She has fifty private amours which nobody yet knows any thing of but herself, and thirty clandestine marriages that have not been touched by the tip of a tongue. She will wait upon any lady at her own lodgings, and talk by the clock after the rate of three guineas an hour.

"*N. B.* She is a near kinswoman of the author of the New Atalantis.[2]

"I need not recommend to a man of your sagacity the usefulness of this project, and do therefore beg your encouragement of it, which will lay a very great obligation upon

"Your humble servant."

After this letter from my whimsical correspondent, I shall publish one of a more serious nature, which deserves the utmost attention of the public, and in particular of such who are lovers of mankind. It is on no less a subject, than that of discovering the longitude, and deserves a much higher name than that of a project, if our language afforded any such term. But all I can say on this subject will be superfluous, when the reader sees the names of those persons by whom this letter is subscribed, and who have done me the honour to send it me. I must only take notice, that the first of these gentlemen is the same person who has lately obliged the world with that noble plan, entitled, A Scheme of the Solar System, with the Orbits of the Planets and

[2] Mrs. A. D. Manley.—*

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Comets belonging thereto. Described from Dr. Halley's accurate Table of Comets, Philosoph. Transact. No. 297, founded on Sir Isaac Newton's wonderful discoveries, by Wm. Whiston, M. A.

To Nestor Ironside, Esq. at Button's Coffee-house, near Covent-Garden.

London, July 11, 1713.

"SIR,

"HAVING a discovery of considerable importance to communicate to the public, and finding that you are pleased to concern yourself in any thing that tends to the common benefit of mankind, we take the liberty to desire the insertion of this letter into your Guardian. We expect no other recommendation of it from you, but the allowing of it a place in so useful a paper. Nor do we insist on any protection from you, if what we propose should fall short of what we pretend to; since any disgrace, which in that case must be expected, ought to lie wholly at our own doors, and to be entirely borne by ourselves, which we hope we have provided for by putting our own names to this paper.

"'Tis well known, sir, to yourself, and to the learned, and trading, and sailing world, that the great defect of the art of navigation is, that a ship at sea has no certain method, in either her eastern or western voyages, or even in her less distant sailing from the coasts, to know her longitude, or how much she has gone eastward or westward; as it can easily be known in any clear day or night, how much she is gone northward or southward: the several methods by lunar eclipses, by those of Jupiter's satellites, by the appulses of the moon to fixed stars, and by the even motions of pendulum clocks and watches, upon how solid foundations soever they are built, still failing in long voyages at sea when they come to be practised; and leaving the poor sailors

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to the great inaccuracy of a log-line, or dead reckoning. This defect is so great, and so many ships have been lost by it, and this has been so long and so sensibly known by trading nations, that great rewards are said to be publicly offered for its supply. We are well satisfied, that the discovery we have to make as to this matter, is easily intelligible by all, and readily to be practised at sea as well as at land; that the latitude will thereby be likewise found at the same time; and that with proper changes it may be made as universal as the world shall please; nay, that the longitude and latitude may be generally hereby determined to a greater degree of exactness than the latitude itself is now usually found at sea. So that on all accounts we hope it will appear very worthy the public consideration. We are ready to disclose it to the world, if we may be assured that no other persons shall be allowed to deprive us of those rewards which the public shall think fit to bestow for such a discovery; but do not desire actually to receive any benefit of that nature, until Sir Isaac Newton himself, with such other proper persons as shall be chosen to assist him, have given their opinion in favour of this discovery. If Mr. Ironside pleases so far to oblige the public as to communicate this proposal to the world, he will also lay a great obligation on,

"His very humble servants,

"WILL WHISTON,

"HUMPHRY DITTON."

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No. 108. WEDNESDAY, JULY 15.

Abjectibus juvenes patriis et montibus æqui.—VIRG.

I DO not care for burning my fingers in a quarrel, but since I have communicated to the world a plan, which has given offence to some gentlemen whom it would not be very safe to disoblige, I must insert the following remonstrance; and, at the same time, promise those of my correspondents who have drawn this upon themselves, to exhibit to the public any such answer as they shall think proper to make to it.

"MR. GUARDIAN,

"I WAS very much troubled to see the two letters which you lately published concerning the Short Club. You cannot imagine what airs all the little pragmatical fellows about us have given themselves, since the reading of those papers. Every one cocks and struts upon it, and pretends to over-look us who are two foot higher than themselves. I met with one the other day who was at least three inches above five foot, which you know is the statutable measure of that club. This overgrown runt has struck off his heels, lowered his foretop, and contracted his figure, that he might be looked upon as a member of this new-erected society; nay, so far did his vanity carry him, that he talked familiarly of Tom Tiptoe, and pretends to be an intimate acquaintance of Tim. Tuck. For my part, I scorn to speak any thing to the diminution of these little creatures, and should not have minded them, had they been still shuffled among the crowd. Shrubs and underwoods look well enough while they grow within the shade of oaks and cedars, but when these pigmies pretend to draw themselves out from the rest of the world, and form themselves into a body, it is time for us, who are men of figure, to look about us.

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If the ladies should once take a liking to such a diminutive race of lovers, we should, in a little time, see mankind epitomized, and the whole species in miniature; daisy roots would grow a fashionable diet.[a] In order, therefore, to keep our posterity from dwindling, and fetch down the pride of this aspiring race of upstarts, we have here instituted a Tall Club.

"As the short club consists of those who are under five foot, ours is to be composed of such as are above six. These we look upon as the two extremes and antagonists of the species; considering all those as neuters who fill up the middle space. When a man rises beyond six foot, he is an hypermeter, and may be admitted into the tall club.

"We have already chosen thirty members, the most sightly of all her Majesty's subjects. We elected a president, as many of the ancients did their kings, by reason of his height, having only confirmed him in that station above us which nature had given him. He is a Scotch Highlander, and within an inch of a show. As for my own part, I am but a sesquipedal, having only six foot and a half of stature. Being the shortest member of the club, I am appointed secretary. If you saw us all together, you would take us for the sons of Anak. Our meetings are held, like the old Gothic parliaments, *sub dio*, in open air; but we shall make an interest, if we can, that we may hold our assemblies in Westminster Hall when it is not term-time. I must add, to the honour of our club, that it is one of our society who is now finding out the longitude.[b] The device of our public seal is a crane grasping a pigmy in his right foot.

"I know the short club value themselves very much upon Mr. Distich, who may possibly play some of his Pentameters upon us, but if he does, he shall certainly be answered in Alexandrines.

[a] Daisy roots boiled in milk, are said to check the growth of puppies.—*
[b] Probably Mr. Whiston.—*

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For we have a poet among us of a genius as exalted as his stature, and who is very well read in Longinus's treatise concerning the sublime.[a] Besides, I would have Mr. Distich consider, that if Horace was a short man, Musæus, who makes such a noble figure in Virgil's sixth Æneid, was taller by the head and shoulders than all the people of Elizium. I shall, therefore, confront his *lepidissimum homuncionem* (a short quotation, and fit for a member of their club) with one that is much longer, and therefore more suitable to a member of ours.

> Quos circumfusos sic est affata Sibylla,
> Musæum ante omnes: medium nam plurima turba
> Hunc habet, atque humeris extantem suspicit altis.
>
> To these the Sybil first her speech addressed,
> And first to him [b] surrounded by the rest.
> Tow'ring his height and ample was his breast.—DRYDEN.

"If, after all, this society of little men proceed as they have begun, to magnify themselves, and lessen men of higher stature, we have resolved to make a detachment, some evening or other, that shall bring away their whole club in a pair of panniers, and imprison them in a cupboard which we have set apart for that use, till they have made a public recantation. As for the little bully, Tim. Tuck, if he pretends to be choleric, we shall treat him like his friend little Dicky, and hang him upon a peg till he comes to himself. I have told you our design, and let their little Machiavel prevent it if he can.

"This is, sir, the long and the short of the matter. I am sensible I shall stir up a nest of wasps by it, but let them do their worst, I think that we serve our country by discouraging

[a] Leonard Webster, whose translation of Longinus first appeared in 1712.—*

[b] Musæus.—*

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this little breed, and hindering it from coming[a] into fashion. If the fair sex look upon us with an eye of favour, we shall make some attempts to lengthen out the human figure, and restore it to its ancient procerity. In the mean time, we hope old age has not inclined you in favour of our antagonists, for I do assure you, sir, we are all your high admirers, tho' none more than

"Sir, Your's," &c.

No. 109. THURSDAY, JULY 16.

Pugnabat tunicâ sed tamen illa tegi.—OVID.

I HAVE received many letters from persons of all conditions, in reference to my late discourse concerning the tucker. Some of them are filled with reproaches and invectives. A lady who subscribes herself Teraminta, bids me, in a very pert manner, mind my own affairs, and not pretend to meddle with their linen; for that they do not dress for an old fellow, who cannot see them without a pair of spectacles. Another, who calls herself Bubnelia, vents her passion in scurrilous terms; an old ninnyhammer, a dotard, a nincompoop, is the best language she can afford me. Florella, indeed, expostulates with me upon the subject, and only complains that she is forced to return a pair of stays which were made in the extremity of the fashion, that she might not be thought to encourage peeping.

But if, on the one side, I have been used ill, (the common fate of all reformers,) I have, on the other side, received great

[a] *Hindering it from coming.* The two participles, here, have an ill effect. It had been better to say—*and by taking care that it may not come into fashion.*

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applauses and acknowledgments for what I have done, in having put a seasonable stop to this unaccountable humour of stripping, that was got among our British ladies. As I would much rather the world should know what is said to my praise, than to my disadvantage, I shall suppress what has been written to me by those who have reviled me on this occasion, and only publish those letters which approve my proceedings.

"SIR,

"I AM to give you thanks in the name of half a dozen superannuated beauties, for your paper of the 6th instant. We all of us pass for women of fifty, and a man of your sense knows how many additional years are always to be thrown into female computations of this nature. We are very sensible that several young flirts about town had a design to cast us out of the fashionable world, and to leave us in the lurch by some of their late refinements. Two or three of them have been heard to say, that they would kill every old woman about town. In order to it, they began to throw off their clothes as fast as they could, and have played all those pranks which you have so seasonably taken notice of. We were forced to uncover after them, being unwilling to give out so soon, and be regarded as veterans in the *beau monde.* Some of us have already caught our deaths by it. For my own part, I have not been without a cold ever since this foolish fashion came up, I have followed it thus far with the hazard of my life, and how much further I must go nobody knows, if your paper does not bring us relief. You may assure yourself that all the antiquated necks about town are very much obliged to you. Whatever fires and flames are concealed in our bosoms (in which, per haps, we vie with the youngest of the sex,) they are not sufficient to preserve us against the wind and weather. In taking so many old women under your care, you have been a real Guardian

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to us, and saved the life of many of your cotemporaries. In short, we all of us beg leave to subscribe ourselves,

"Most venerable NESTOR,

"Your most humble servants and sisters."

I am very well pleased with this approbation of my good sisters. I must confess, I have always looked on the tucker to be the *decus et tutamen*,[a] the ornament and defence of the female neck. My good old lady, the Lady Lizard, condemned this fashion from the beginning, and has observed to me, with some concern, that her sex, at the same time they are letting down their stays, are tucking up their petticoats, which grow shorter and shorter every day. The leg discovers itself in proportion with the neck. But I may possibly take another occasion of handling this extremity, it being my design to keep a watchful eye over every part of the female sex, and to regulate them from head to foot. In the mean time, I shall fill up my paper with a letter which comes to me from another of my obliged correspondents.

"DEAR GUARDEE,

"THIS comes to you from one of those *untuckered* ladies whom you were so sharp upon on Monday was se'n-night. I think myself mightily beholden to you for the reprehension you then gave us. You must know I am a famous olive beauty. But though this complexion makes a very good face, when there are a couple of black sparkling eyes set in it, it makes but a very indifferent neck. Your fair women, therefore, thought of this fashion, to insult the olives and the brunettes. They know very well that a neck of ivory does not make so fine a show as one of alabaster. It is for this reason, Mr. Ironside, that they are so liberal in their discoveries. We know very well, that a woman of

[a] Th words milled on the larger silver and gold coins of England.—*

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the whitest neck in the world, is to you no more than a woman of snow; but Ovid, in Mr. Duke's translation of him, seems to look upon it with another eye, when he talks of Corinna, and mentions

——————Her heaving breast,
Courting the hand, and suing to be prest.

"Women of my complexion ought to be more modest, especially since our faces debar us from all artificial whitenings. Could you examine many of these ladies, who present you with such beautiful snowy chests, you would find that they are not all of a piece. Good Father Nestor, do not let us alone till you have shortened our necks, and reduced them to their ancient standard.

"I am your most obliged humble servant,

"OLIVIA."

I shall have a just regard to Olivia's remonstrance, though, at the same time, I cannot but observe, that her modesty seems to be entirely he result of her complexion.

No. 110. FRIDAY, JULY 17.

——————Non ego paucis
Offendor maculis, quas aut incuria fudit
Aut humana parum cavit natura——

THE candour which Horace shows in the motto of my paper, is that which distinguishes a critic from a caviller. He declares that he is not offended with those little faults in a poetical composition, which may be imputed to inadvertency, or to the imperfection of human nature. The truth of it is, there can be no

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more a perfect work in the world, than a perfect man. To say of a celebrated piece that there are faults in it, is in effect to say no more, than that the author of it was a man. For this reason, I consider every critic that attacks an author in high reputation, as the slave in the Roman triumph, who was to call out to the conqueror, 'Remember, sir, that you are a man.' I speak this in relation to the following letter, which criticises the works of a great poet, whose very faults have more beauty in them than the most elaborate compositions of many more correct writers. The remarks are very curious and just, and introduced by a compliment to the work[a] of an author, who, I am sure, would not care for being praised at the expence of another's reputation. I must, therefore, desire my correspondent to excuse me, if I do not publish either the preface or conclusion of his letter, but only the critical part of it.

"SIR,

" * * * * * * *
* * * * * *

"Our tragedy writers have been notoriously defective in giving proper sentiments to the persons they introduce. Nothing is more common than to hear an heathen talking of angels and devils, the joys of heaven and the pains of hell, according to the christian system. Lee's Alcander discovers himself to be a Cartesian in the first page of Œdipus.

——————The sun's sick too,
Shortly he'll be an earth——

"As Dryden's Cleomenes is acquainted with the Copernican hypothesis two thousand years before its invention

I am pleas'd with my own work; Jove was not more
With infant nature, when his spacious hand

[a] The tragedy of Cato, without doubt.

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Had rounded this huge ball of earth and seas,
To give it the first push, and see it roll
Along the vast abyss ———————

"I have now Mr. Dryden's Don Sebastian before me, in which I find frequent allusions to ancient history, and the old mythology of the heathen. It is not very natural to suppose a king of Portugal would be borrowing thoughts out of Ovid's Metamorphoses when he talked even to those of his own court, but to allude to these Roman fables when he talks to an emperor of Barbary, seems very extraordinary. But observe how he defies him out of the classics in the following lines:

Why didst thou not engage me man to man,
And try the virtue of that Gorgon face
To stare me into statue?

"Almeyda, at the same time, is more book-learned than Don Sebastian. She plays an Hydra upon the emperor, that is full as good as the Gorgon.

O that I had the fruitful heads of Hydra,
That one might bourgeon where another fell!
Still would I give thee work, still, still, thou tyrant,
And hiss thee with the last ———

"She afterwards, in allusion to Hercules, bids him 'lay down the lion's skin, and take the distaff;' and in the following speech utters her passion still more learnedly.

No, were we join'd, ev'n though it were in death,
Our bodies burning in one funeral pile,
The prodigy of Thebes would be renew'd,
And my divided flame should break from thine.

"The emperor of Barbary shows himself acquainted with the Roman poets, as well as either of his prisoners, and answers the foregoing speech in the same classic strain.

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Serpent, I will engender poison with thee.
Our offspring, like the seed of dragon's teeth,
Shall issue arm'd, and fight themselves to death.

"Ovid seems to have been Muley Molock's favourite author, witness the lines that follow.

She's still inexorable, still imperious
And loud, as if, like Bacchus, born in thunder.

"I shall conclude my remarks on his part, with that poetical complaint of his being in love, and leave my reader to consider how prettily it would sound in the mouth of an emperor of Morocco.

The God of Love once more has shot his fires
Into my soul, and my whole heart receives him.

"Muley Zeydan is as ingenious a man as his brother Muley Molock; as where he hints at the story of Castor and Pollux.

——————— May we ne'er meet!
For like the twins of Leda, when I mount
He gallops down the skies ———

"As for the Mufti, we will suppose that he was bred up a scholar, and not only versed in the law of Mahomet, but acquainted with all kinds of polite learning. For this reason, he is not at all surprised when Dorax calls him a Phaëton in one place, and in another tells him he is like Archimedes.

'The Mufti afterwards mentions Ximenes, Albornoz, and Cardinal Wolsey, by name. The poet seems to think he may make every person in his play know as much as himself, and talk as well as he could have done on the same occasion. At least I believe every reader will agree with me, that the above-mentioned sentiments, to which I might have added several others, would have been better suited to the court of Augustus, than that of Muley Molock. I grant they are beautiful in themselves, and

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much more so in that noble language which was peculiar to this great poet. I only observe that they are improper for the persons who make use of them. Dryden is, indeed, generally wrong in his sentiments. Let any one read the dialogue between Octavia and Cleopatra, and he will be amazed to hear a Roman lady's mouth filled with such obscene raillery. If the virtuous Octavia departs from her character, the loose Dolabella is no less inconsistent with himself, when, all of a sudden, he drops the Pagan, and talks in the sentiments of revealed religion.

——— Heaven has but
Our sorrow for our sins, and then delights
To pardon erring man: sweet mercy seems
Its darling attribute, which limits justice;
As if there were degrees in infinite:
And infinite would rather want perfection
Than punish to extent ———

"I might show several faults of the same nature, in the celebrated Aurenge-Zebe. The impropriety of thoughts in the speeches of the Great Mogul and his Empress, has been generally censured. Take the sentiments out of the shining dress of words, and they would be too coarse for a scene in Billingsgate.

" * * * * *
* * * * * * *

"I am," &c.

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No. 111. SATURDAY, JULY 18.

Hic aliquis de gente hircosâ centurionum
Dicat: quod satis est sapio mihi; non ego curo
Esse quod Arcesilas, ærumnosique Solones.—PERS.

I AM very much concerned when I see young gentlemen fortune and quality so wholly set upon pleasures and diversions that they neglect all those improvements in wisdom and knowledge, which may make them easy to themselves, and useful to the world. The greatest part of our British youth lose their figure and grow out of fashion, by that time they are five and twenty. As soon as the natural gaiety and amiableness of the young man wears off, they have nothing left to recommend them, but *lie by* the rest of their lives among the lumber and refuse of the species. It sometimes happens, indeed, that for want of applying themselves in due time to the pursuits of knowledge, they take up a book in their declining years, and grow very hopeful scholars by that time they are threescore. I must, therefore, earnestly press my readers, who are in the flower of their youth, to labour at those accomplishments which may set off their persons when their bloom is gone, and to *lay in* timely provisions for manhood and old age. In short, I would advise the youth of fifteen to be dressing up every day the man of fifty, or to consider how to make himself venerable at threescore.

Young men, who are naturally ambitious, would do well to observe how the greatest men of antiquity made it their ambition to excel all their contemporaries in knowledge. Julius Cæsar and Alexander, the most celebrated instances of human greatness, took a particular care to distinguish themselves by their skill in the arts and sciences. We have still extant several remains of the former, which justify the character given of him by the learned men of his own age As for the latter, it is a known

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ying of his, that he was more obliged to Aristotle who had in-
ucted him, than to Philip who had given him life and empire
ere is a letter of his recorded by Plutarch and Aulus Gellius
ich he wrote to Aristotle, upon hearing that he had published
ose lectures he had given him in private. This letter was
itten in the following words, at a time when he was in the
ght of his Persian conquests.

Alexander to Aristotle, greeting.

"You have not done well to publish your books of Select
nowledge; for what is there now in which I can surpass others,
hose things which I have been instructed in are communicated
every body? For my own part, I declare to you, I would
her excel others in knowledge than in power.

"Farewel."

We see, by this letter, that the love of conquest was but the
ond ambition in Alexander's soul. Knowledge is, indeed,
t which, next to virtue, truly and essentially raises one man
ve another. It finishes one half of the human soul. It makes
ng pleasant to us, fills the mind with entertaining views, and
inisters to it a perpetual series of gratifications. It gives
e to solitude, and gracefulness to retirement. It fills a public
ion with suitable abilities, and adds a lustre to those who are
possession of them.

Learning, by which I mean all useful knowledge, whether
culative or practical, is, in popular and mixed governments,
natural source of wealth and honour. If we look into most
he reigns from the conquest, we shall find that the favourites
ach reign have been those who have raised themselves. The
atest men are generally the growth of that particular age in
ch they flourish. A superior capacity for business, and a

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more extensive knowledge, are the steps by which a new man often mounts to favour, and outshines the rest of his contemporaries. But when men are actually born to titles, it is almost impossible that they should fail of receiving an additional greatness, if they take care to accomplish themselves for it.

The story of Solomon's choice does not only instruct us in that point of history, but furnishes out a very fine moral to us namely, that he who applies his heart to wisdom, does, at the same time, take the most proper method for gaining long life riches, and reputation, which are very often not only the rewards but the effects of wisdom.

As it is very suitable to my present subject, I shall first of all quote this passage in the words of sacred writ; and afterwards mention an allegory, in which this whole passage is represented by a famous French poet; not questioning but it will be very pleasing to such of my readers as have a taste of fine writing.

'In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David, my father, great mercy, according as he walked before thee in truth and in righteousness, and in uprightness of heart with thee, and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for

thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment; behold I have done according to thy words: lo, I have given thee a wise and understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour, so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke, and behold it was a dream.'

The French poet has shadowed this story in an allegory, of which he seems to have taken the hint from the fable of the three goddesses appearing to Paris, or rather from the vision of Hercules, recorded by Xenophon, where Pleasure and Virtue are represented as real persons making their court to the hero with all their several charms and allurements. Health, wealth, victory, and honour, are introduced successively in their proper emblems and characters, each of them spreading her temptations, and recommending herself to the young monarch's choice. Wisdom enters the last, and so captivates him with her appearance, that he gives himself up to her. Upon which she informs him, that those who appeared before her were nothing else but her equipage, and that since he had placed his heart upon wisdom; health, wealth, victory, and honour, should always wait on her as her handmaids.

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No. 112. MONDAY, JULY 20.

——————————Udam
Spernit humum fugiente pennâ.—Hor.

The philosophers of King Charles's reign were busy in finding out the art of flying. The famous Bishop Wilkins was so confident of success in it, that he says he does not question but in the next age it will be as usual to hear a man call for his wings when he is going a journey, as it is now to call for his boots. The humour so prevailed among the virtuosos of this reign, that they were actually making parties to go up to the moon together, and were more put to it in their thoughts how to meet with accommodations by the way, than how to get thither. Every one knows the story of the great lady, who at the same time was building castles in the air for their reception.[a] I always leave such trite quotations to my reader's private recollection. For which reason also I shall forbear extracting out of authors several instances of particular persons who have arrived at some perfection in this art, and exhibited specimens of it before multitudes of beholders. Instead of this, I shall present my reader with the following letter from an artist, who is now taken up with this invention, and conceals his true name under that of Dædalus.

"Mr. Ironside,

"Knowing that you are a great encourager of ingenuity I think fit to acquaint you, that I have made a considerable progress in the art of flying. I flutter about my room two or three hours in a morning, and when my wings are on, can go above an

[a] Margaret, Duchess of Newcastle, objected to Bishop Wilkins the want of waiting places in the way to his new world. The Bishop expressed his surprise that the objection should be made by a lady who had all her life been employed in building castles in the air.—*

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hundred yards at a hop, step, and jump. I can fly already as well as a Turkey-cock, and improve every day. If I proceed as I have begun, I intend to give the world a proof of my proficiency in this art. Upon the next public thanksgiving-day, it is my design to sit astride the dragon upon Bow steeple, from whence after the first discharge of the Tower guns, I intend to mount into the air, fly over Fleet-street, and pitch upon the May-pole in the Strand. From thence, by a gradual descent, I shall make the best of my way for St. James's Park, and light upon the ground near Rosamond's pond. This, I doubt not, will convince the world, that I am no pretender: but before I set out, I shall desire to have a patent for making of wings, and that none shall presume to fly, under pain of death, with wings of any other man's making. I intend to work for the court myself, and will have journeymen under me to furnish the rest of the nation. I likewise desire, that I may have the sole teaching of persons of quality, in which I shall spare neither time nor pains till I have made them as expert as myself. I will fly with the women upon my back for the first fortnight. I shall appear at the next masquerade, dressed up in my feathers and plumage like an Indian prince, that the quality may see how pretty they will look in their travelling habits. You know, sir, there is an unaccountable prejudice to projectors of all kinds, for which reason, when I talk of practising to fly, silly people think me an owl for my pains; but, sir, you know better things. I need not enumerate to you the benefits which will accrue to the public from this invention, as how the roads of England will be saved when we travel through these new *high-ways*, and how all family-accounts will be lessened in the article of coaches and horses. I need not mention posts and packet-boats, with many other conveniencies of life, which will be supplied this way. In short, sir, when mankind are in possession of this art, they will be able to

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do more business in threescore and ten years, than they could do in a thousand by the methods now in use. I therefore recommend myself and art to your patronage, and am,

"Your most humble servant."

I have fully considered the project of these our modern Dædalists, and am resolved so far to discourage it, as to prevent any person from flying in my time. It would fill the world with innumerable immoralities, and give such occasions for intrigues as people cannot meet with who have nothing but legs to carry them. You should have a couple of lovers make a midnight assignation upon the top of the monument, and see the cupola of St. Paul's covered with both sexes like the outside of a pigeon-house. Nothing would be more frequent than to see a beau flying in at a garret window, or a gallant giving chase to his mistress, like a hawk after a lark. There would be no walking in a shady wood without springing a covey of toasts. The poor husband could not dream what was doing over his head: if he were jealous, indeed, he might clip his wife's wings, but what would this avail when there were flocks of whore-masters perpetually hovering over his house? what concern would the father of a family be in all the time his daughter was upon the wing? every heiress must have an old woman flying at her heels. In short, the whole air would be full of this kind of gibier, as the French call it. I do allow, with my correspondent, that there would be much more business done than there is at present. However, should he apply for such a patent as he speaks of, I question not but there would be more petitions out of the city against it, than ever yet appeared against any other monopoly whatsoever. Every tradesman that cannot keep his wife a coach could keep her a pair of wings, and there is no doubt but she would be every morning and evening taking the air with them.

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I have here only considered the ill consequences of this invention in the influences it would have on love affairs: I have many more objections to make on other accounts; but these I shall defer publishing till I see my friend astride the dragon.

No. 113. TUESDAY JULY 21.

——————— Amphora cæpit
Institui, currente rotâ, cur urceus exit?—Hor.

I LAST night received a letter from an honest citizen, who, it seems, is in his honey-moon. It is written by a plain man on a plain subject, but has an air of good sense and natural honesty in it, which may, perhaps, please the public as much as myself. I shall not, therefore, scruple the giving it a place in my paper, which is designed for common use, and for the benefit of the poor as well as rich

Cheapside, July 18

"Good Mr. Ironside,

"I have lately married a very pretty body, who, being something younger and richer than myself, I was advised to go a wooing to her in a finer suit of clothes than I ever wore in my life; for I love to dress plain, and suitable to a man of my rank. However, I gained her heart by it. Upon the wedding-day, I put myself, according to custom, in another suit, fire-new, with silver buttons to it. I am so out of countenance among my neighbours, upon being so fine, that I heartily wish my clothes well worn out. I fancy every body observes me as I walk the street, and long to be in my old plain geer again. Besides, forsooth, they have put me in a silk night-gown and a gaudy fool's

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cap, and make me now and then stand in the window with it. I am ashamed to be dandled thus, and cannot look in the glass without blushing to see myself turned into such a pretty little master. They tell me I must appear in my wedding-suit for the first month at least; after which I am resolved to come again to my every day's clothes, for at present every day is Sunday with me. Now, in my mind, Mr. Ironside, this is the wrongest way of proceeding in the world. When a man's person is new and unaccustomed to a young body, he does not want any thing else to set him off. The novelty of the lover has more charms than a wedding-suit. I should think, therefore, that a man should keep his finery for the latter seasons of marriage, and not begin to dress till the honey-moon is over. I have observed, at a lord-mayor's feast, that the sweetmeats do not make their appearance until people are cloyed with beef and mutton, and begin to lose their stomachs. But, instead of this, we serve up delicacies to our guests when their appetites are keen, and coarse diet when their bellies are full. As bad as I hate my silver-buttoned coat and silk night-gown, I am afraid of leaving them off, not knowing whether my wife won't repent of her marriage when she sees what a plain man she has to her husband. Pray, Mr. Ironside, write something to prepare her for it, and let me know whether you think she can ever love me in a hair button.

"I am, &c.

"*P. S.* I forgot to tell you of my white gloves, which they say, too, I must wear all the first month."

My correspondent's observations are very just, and may be useful in low life; but to turn them to the advantage of people in higher stations, I shall raise the moral, and observe something parallel to the wooing and wedding-suit, in the behaviour of per-

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sons of figure. After long experience in the world, and reflections upon mankind, I find one particular occasion of unhappy marriages, which, though very common, is not very much attended to. What I mean is this. Every man in the time of courtship, and in the first entrance of marriage, puts on a behaviour like my correspondent's holiday-suit, which is to last no longer than till he is settled in the possession of his mistress. He resigns his inclinations and understanding to her humour and opinion. He neither loves, nor hates, nor talks, nor thinks in contradiction to her. He is controlled by a nod, mortified by a frown, and transported by a smile. The poor young lady falls in love with this supple creature, and expects of him the same behaviour for life. In a little time she finds that he has a will of his own, that he pretends to dislike what she approves, and that instead of treating her like a goddess, he uses her like a woman. What still makes the misfortune worse, we find the most abject flatterers degenerate into the greatest tyrants. This naturally fills the spouse with sullenness and discontent, spleen and vapour, which, with a little discreet management, make a very comfortable marriage. I very much approve of my friend Tom Truelove in this particular. Tom made love to a woman of sense, and always treated her as such during the whole time of courtship. His natural temper and good breeding hindered him from doing any thing disagreeable, as his sincerity and frankness of behaviour made him converse with her, before marriage, in the same manner he intended to continue[a] to do afterwards. Tom would often tell her, 'Madam, you see what a sort of man I am. If you will take me with all my faults about me, I promise to mend rather than grow worse.' I remember Tom was once hinting his dislike of some little trifle his mistress had said or done; upon which she asked him how he would talk to her after marriage, if he talked at this rate before? No

[a] Better strike out—*i continue.*

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madam, (says Tom) I mention this now, because you are at your own disposal, were you at mine, I should be too generous to do it.' In short, Tom succeeded, and has ever since been better than his word. The lady has been disappointed on the right-side and has found nothing more disagreeable in the husband than she discovered in the lover.

No. 114. WEDNESDAY, JULY 22.

Alveos accipite, ceris opus infundite.
Fuci recusant, appibus conditio placet.—PHÆD.

I THINK myself obliged to acquaint the qublic, that the lion's head, of which I advertised them about a fortnight ago, is now erected at Button's coffee-house, in Russel-street, Covent-garden, where it opens its mouth at all hours for the reception of such intelligence as shall be thrown into it. It is reckoned an excellent piece of workmanship, and was designed by a great hand in imitation of the antique Egyptian lion, the face of it being compounded out of that of a lion and a wizard. The features are strong and well furrowed. The whiskers are admired by all that have seen them. It is planted on the western side of the coffee-house, holding its paws under the chin upon a box, which contains every thing that he swallows. He is, indeed, a proper emblem of *Knowledge* and *Action*, being all head and paws.

I need not acquaint my readers, that my lion, like a moth or book-worm, feeds upon nothing but paper, and shall only beg of them to diet him with wholesome and substantial food. I must, therefore, desire, that they will not gorge him either with nonsense or obscenity; and must likewise insist, that his mouth be

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not defiled with scandal, for I would not make use of him to revile the human species, and satirize those who are his betters. I shall not suffer him to worry any man's reputation, nor, indeed, fall on any person whatsoever, such only excepted as disgrace the name of this generous animal, and under the title of lions, contrive the ruin of their fellow-subjects. I must desire likewise, that intriguers will not make a pimp of my lion, and by his means convey their thoughts to one another. Those who are read in the history of the popes, observe that the Leos have been the best, and the Innocents the worst of that species, and I hope that I shall not be thought to derogate from my lion's character, by representing him as such a peaceable, good-natured, well-designing beast.

I intend to publish once every week, the *Roarings of the Lion* and hope to make him roar so loud as to be heard over all the British nation.

If my correspondents will do their parts in prompting him and supplying him with suitable provision, I question not but the lion's head will be reckoned the best head in England.

There is a notion generally received in the world, that a lion is a dangerous creature to all women who are not virgins, which may have given occasion to a foolish report, that my lion's jaws are so contrived as to snap the hands of any of the female sex, who are not thus qualified to approach it with safety. I shall not spend much time in exposing the falsity of this report, which, I believe, will not weigh any thing with women of sense: I shall only say, that there is not one of the sex in all the neighbourhood of Covent-garden, who may not put her hand in the mouth with the same security as if she were a vestal. However, that the ladies may not be deterred from corresponding with me by this method, I must acquaint them, that the coffee-man has a little daughter of about four years old, who has been virtuously

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educated, and will lend her hand, upon this occasion, to any lady that shall desire it of her.

In the mean time, I must further acquaint my fair readers, that I have thoughts of making a further provision for them at my ingenious friend Mr. Motteux's, or at Corticelli's, or some other place frequented by the wits and beauties of the sex. As have here a lion's head for the men, I shall there erect an unicorn's head for the ladies, and will so contrive it that they may put in their intelligence at the top of the horn, which shall convey it into a little receptacle at the bottom, prepared for that purpose. Out of these two magazines I shall supply the town from time to time with what may tend to their edification, and at the same time carry on an epistolary correspondence between the two heads, not a little beneficial both to the public and to myself. As both these monsters will be very insatiable, and devour great quantities of paper, there will no small use redound from them to that manufacture in particular.

The following letter having been left with the keeper of the lion, with a request from the writer that it may be the first morsel which is put into his mouth, I shall communicate it to the public as it came to my hand, without examining whether it be proper nourishment, as I intend to do for the future

"Mr. Guardian,

"Your predecessor, the Spectator, endeavoured, but in vain, to improve the charms of the fair sex, by exposing their dress whenever it launched into extremities. Among the rest, the great petticoat came under his consideration, but in contradiction to whatever he has said, they still resolutely persist in this fashion. The form of their bottom is not, I confess, altogether the same; for whereas, before, it was of an orbicular make, they now look as if they were pressed, so that they seem to deny

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access to any part but the middle. Many are the inconveniences that accrue to her majesty's loving subjects from the said petticoats, as hurting men's shins, sweeping down the ware of industrious females in the street, &c. I saw a young lady fall down, the other day, and believe me, sir, she very much resembled an overturned bell without a clapper. Many other disasters I could tell you of that befal themselves as well as others, by means of this unwieldy garment. I wish, Mr. Guardian, you would join with me in showing your dislike of such a monstrous fashion, and I hope when the ladies see it is the opinion of two of the wisest men in England, they will be convinced of their folly.

"I am, sir, your daily reader and admirer,

"TOM PLAIN."

No. 115. THURSDAY, JULY 23.

Ingenium par materiæ—— JUV.

WHEN I read rules of criticism, I immediately inquire after the works of the author who has written them, and by that means discover what it is he likes in a composition; for there is no question but every man aims at least at what he thinks beautiful in others. If I find by his own manner of writing that he is heavy and tasteless, I throw aside his criticisms with a secret indignation, to see a man without genius or politeness dictating to the world on subjects which I find are above his reach.

If the critic has published nothing but rules and observations in criticism, I then consider whether there be a propriety and elegance in his thoughts and words, clearness and delicacy in his remarks, wit and good-breeding in his raillery; but, if in the

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place of all these, I find nothing but dogmatical stupidity, I must beg such a writer's pardon if I have no manner of deference for his judgment, and refuse to conform myself to his taste.

> So Macer and Mundungus school the times,
> And write in rugged prose the softer rules of rhymes.
> Well do they play the careful critic's part,
> Instructing doubly by their matchless art:
> Rules for good verse they first with pains indite,
> Then shew us what are bad, by what they write.
>
> MR. CONGREVE to SIR R. TEMPLE.

The greatest critics among the ancients are those who have the most excelled in all other kinds of composition, and have shown the height of good writing even in the precepts which they have given for it.

Among the moderns likewise, no critic has ever pleased, or been looked upon as authentic, who did not show, by his practice, that he was a master of the theory. I have now one before me who after having given many proofs of his performances both in poetry and prose obliged the world with several critical works. The author I mean is Strada. His prolusion on the style of the most famous among the ancient Latin poets who are extant, and have written in epic verse, is one of the most entertaining, as well as the most just pieces of criticism that I have ever read. I shall make the plan of it the subject of this day's paper.[a]

It is commonly known, that Pope Leo the Tenth was a great patron of learning, and used to be present at the performances, conversations, and disputes, of all the most polite writers of his time. Upon this bottom Strada founds the following narrative. When this pope was at his villa, that stood upon an eminence on the banks of the Tiber, the poets contrived the following pageant or machine for his entertainment. They made a huge floating mountain, that was split at the top in imitation of Parnassus.

[a] Stradæ Prol. Acad. lib. i. Prel. Poet. v.—*

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There were severa marks on it that distinguished it for the habitation of heroic poets. Of all the Muses, Calliope only made her appearance. It was covered up and down with groves of laurel. Pegasus appeared hanging off the side of a rock, with a fountain running from his heel. This floating Parnassus fell down the river to the sound of trumpets, and in a kind of epic measure, for it was rowed forward by six huge wheels, three on each side, that by their constant motion, carried on the machine until it arrived before the pope's villa.

The representatives of the ancient poets were disposed in stations suitable to their respective characters. Statius was posted on the highest of the two summits, which was fashioned in the form of a precipice, and hung over the rest of the mountain in a dreadful manner, so that people regarded him with the same terror and curiosity as they look upon a daring rope-dancer whom they expect to fall every moment.

Claudian was seated on the other summit, which was lower, and at the same time more smooth and even than the former. It was observed likewise to be more barren, and to produce on some spots of it, plants that are unknown to Italy, and such as the gardeners call exotics.

Lucretius was very busy about the roots of the mountain, being wholly intent upon the motion and management of the machine which was under his conduct, and was, indeed, of his invention. He was sometimes so engaged among the wheels, and covered with machinery, that not above half the poet appeared to the spectators, though at other times, by the working of the engines, he was raised up and became as conspicuous as any of the brotherhood.

Ovid did not settle in any particular place, but ranged over all Parnassus with great nimbleness and activity. But as he did not much care for the toil and pains that were requisite to climb

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the upper part of the hill, he was generally roving about the bottom of it.

But there was none who was placed in a more eminent station, and had a greater prospect under him than Lucan. He vaulted upon Pegasus with all the heat and intrepidity of youth, and seemed desirous of mounting into the clouds upon the back of him. But as the hinder feet of the horse stuck to the mountain while the body reared up in the air, the poet, with great difficulty, kept himself from sliding off his back, insomuch that the people often gave him for gone, and cried out, every now and then, that he was tumbling.

Virgil, with great modesty in his looks, was seated by Calliope, in the midst of a plantation of laurels which grew thick about him, and almost covered him with their shade. He would not, perhaps, have been seen in this retirement, but that it was impossible to look upon Calliope without seeing Virgil at the same time.

This poetical masquerade was no sooner arrived before the pope's villa, but they received an invitation to land, which they did accordingly. The hall prepared for their reception was filled with an audience of the greatest eminence for quality and politeness. The poets took their places, and repeated each of them a poem written in the style and spirit of those immortal authors whom they represented. The subjects of these several poems, with the judgment passed upon each of them, may be an agreeable entertainment for another day's paper.

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No. 116. FRIDAY, JULY 24.

———Ridiculum acri
Fortius et melius———Hor.

There are many little enormities in the world, which our preachers would be very glad to see removed; but at the same time dare not meddle with them, for fear of betraying the dignity of the pulpit. Should they recommend the tucker in a pathetic discourse, their audiences would be apt to laugh out. I knew a parish, where the top woman of it used always to appear with a patch upon some part of her forehead: the good man of the place preached at it with great zeal for almost a twelvemonth; but instead of fetching out the spot which he perpetually aimed at, he only got the name of Parson Patch for his pains. Another is to this day called by the name of Doctor Topknot, for reasons of the same nature. I remember the clergy, during the time of Cromwell's usurpation, were very much taken up in reforming the female world, and showing the vanity of those outward ornaments in which the sex so much delights. I have heard a whole sermon against a white-wash, and have known a coloured ribbon made the mark of the unconverted. The clergy of the present age are not transported with these indiscreet fervours, as knowing that it is hard for a reformer to avoid ridicule, when he is severe upon subjects which are rather apt to produce mirth than seriousness. For this reason I look upon myself to be of great use to these good men; while they are employed in extirpating mortal sins, and crimes of a higher nature, I should be glad to rally the world out of indecencies and venial transgressions. While the Doctor is curing distempers that have the appearance of danger or death in them, the Merry Andrew has his separate packet for the meagrims and the tooth-ache.

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Thus much I thought fit to premise, before I resume the subject which I have already handled, I mean the naked bosoms of our British ladies. I hope they will not take it ill of me, if I still beg that they will be covered. I shall here present them with a letter on that particular, as it was yesterday conveyed to me through the lion's mouth. It comes from a quaker, and is as follows:

"NESTOR IRONSIDE,

"Our friends like thee. We rejoice to find thou beginnest to have a glimmering of the light in thee: we shall pray for thee, that thou mayest be more and more enlightened. Thou givest good advice to the women of this world to clothe themselves like unto our friends, and not to expose their fleshly temptations, for it is against the record. Thy lion is a good lion; he roareth loud, and is heard a great way, even unto the sink of Babylon; for the scarlet whore is governed by the voice of thy lion. Look on his order.

"Rome, July 8, 1713. 'A placard is published here, forbidding women, of whatsoever quality, to go with naked breasts; and the priests are ordered not to admit the transgressors of this law to confession, nor to communion; neither are they to enter the cathedrals under severe penalties.'

"These lines are faithfully copied from the nightly paper, with this title written over it, The Evening Post, from Saturday July the 18th, to Tuesday, July the 21st.

"Seeing thy lion is obeyed at this distance, we hope the foolish women in thy own country will listen to thy admonitions. Otherwise thou art desired to make him still roar, till all the beasts of the forest shall tremble. I must again repeat unto thee, friend Nestor, the whole brotherhood have great hopes of thee, and expect to see thee so inspired with the light, as thou may-

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est speedily become a great preacher of the word. I wish it heartily.

"Thine,

"In every thing that is praise-worthy,

Tom's coffee-house in Birchin-lane, the 23d day of the month called July.

"TOM TREMBLE."

It happens very oddly that the pope and I should have the same thought much about the same time. My enemies will be apt to say that we hold a correspondence together, and act by concert in this matter. Let that be as it will, I shall not be ashamed to join with his holiness in those particulars which are indifferent between us, especially when it is for the reformation of the finer half of mankind. We are both of us about the same age, and consider this fashion in the same view. I hope that it will not be able to resist his bull and my lion. I am only afraid that our ladies will take occasion, from hence, to show their zeal for the protestant religion, and pretend to expose their naked bosoms only in opposition to popery.

No. 117. SATURDAY, JULY 25.

Cura pii Diis sunt.——— OVID.

LOOKING over the late edition of Monsieur Boileau's works, I was very much pleased with the article which he has added to his notes on the translation of Longinus.[1] He there tells us, that the sublime in writing rises either from the nobleness of the thought, the magnificence of the words, or the harmonious and

1 Boileau—Réflexions critiques sur quelques passages du Rhéteur Longin, Refl. xii.—G.

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lively turn of the phrase, and that the perfect sublime arises from all these three in conjunction together. He produces an instance of this perfect sublime in four verses from the Athaliah of Monsieur Racine. When Abner, one of the chief officers of the court, represents to Joad the high-priest, that the queen was incensed against him, the high-priest, not in the least terrified at the news, returns this answer.

> Celui qui met un frein à la fureur des flots,
> Sçait aussi des méchans arrêter les complots.
> Soumis avec respect à sa volonté Sainte,
> Je crains Dieu, cher Abner, et n'ai point d'autre crainte. [1]

'He who ruleth the raging of the sea, knows also how to check the designs of the ungodly. I submit myself with reverence to his holy will. O Abner, I fear my God, and I fear none but him.' Such a thought gives no less a sublimity to human nature, than it does to good writing. This religious fear, when it is produced by just apprehensions of a Divine Power, naturally overlooks all human greatness that stands in competition with it, and extinguishes every other terror that can settle itself in the heart of man; it lessens and contracts the figure of the most exalted person; it disarms the tyrant and executioner, and represents to our minds the most enraged and the most powerful as altogether harmless and impotent.

There is no true fortitude which is not founded upon this fear, as there is no other principle of so settled and fixed a nature Courage that grows from constitution very often forsakes a man when he has occasion for it; and when it is only a kind of instinct in the soul, breaks out on all occasions, without judgment or discretion. That courage which proceeds from the sense of our duty, and from the fear of offending him that made us, acts

[1] Athalie, Act 1. Scene 1.—G.

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always in ar uniform manner, and according to the dictates of right reason.

What can the man fear, who takes care in all his actions to please a Being that is Omnipotent? A Being who is able to crush all his adversaries? A Being that can divert any misfortune from befalling him, or turn any such misfortune to his advantage? The person who lives with this constant and habitual regard to the great Superintendent of the world, is indeed sure that no real evil can come into his lot. Blessings may appear under the shape of pains, losses, and disappointments, but let him have patience, and he will see them in their proper figures. Dangers may threaten him, but he may rest satisfied that they will either not reach him, or that if they do, they will be the instruments of good to him. In short, he may look upon all crosses and accidents, sufferings and afflictions, as means which are made use of to bring him to happiness. This is even the worst of that man's condition whose mind is possessed with the habituul fear of which I am now speaking. But it very often happens, that those which appear evils in our own eyes, appear also as such to him who has human nature under his care, in which case they are certainly averted from the person who has made himself, by this virtue, an object of Divine favour. Histories are full of instances of this nature, where men of virtue have had extraordinary escapes out of such dangers as have enclosed them, and which have seemed inevitable.

There is no example of this kind in Pagan history, which more pleases me, than that which is recorded in the life of Timoleon. This extraordinary man was famous for referring all his successes to Providence. Cornelius Nepos acquaints us that he had in his house a private chapel, in which he used to pay his devotions to the goddess who represented Providence among the heathens. I think no man was ever more distinguished by the

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deity whom he blindly worshipped, than the great person I am speaking of, in several occurrences of his life, but particularly in the following one which I shall relate out of Plutarch.

Three persons had entered into a conspiracy to assassinate Timoleon as he was offering up his devotions in a certain temple. In order to it, they took their several stands in the most convenient places for their purpose. As they were waiting for an opportunity to put their design in execution, a stranger having observed one of the conspirators, fell upon him and slew him. Upon which the other two, thinking their plot had been discovered, threw themselves at Timoleon's feet, and confessed the whole matter. This stranger, upon examination, was found to have understood nothing of the intended assassination, but having several years before had a brother killed by the conspirator whom he here put to death, and having till now sought in vain for an opportunity of revenge, he chanced to meet the murderer in the temple, who had planted himself there for the above-mentioned purpose. Plutarch cannot forbear, on this occasion, speaking with a kind of rapture on the schemes of Providence, which, in this particular, had so contrived it, that the stranger should, for so great a space of time, be debarred the means of doing justice to his brother, until, by the same blow that revenged the death of one innocent man, he preserved the life of another.

For my own part, I cannot wonder that a man of Timoleon's religion[a] should have his intrepidity and firmness of mind, or that he should be distinguished by such a deliverance as I have here related.

[a] *A man of Timoleon's religion.* Ambiguously, and therefore ill expressed: for *a man of Timoleon's religion*, may as well mean *a pagan* as *a pious man.* He should have said—*a man of so much religion as Timoleon*, &c.

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No. 118. MONDAY, JULY 27.

———Largitor ingenî
Venter——— PERS.

I AM very well pleased to find that my lion has given such universal content to all that have seen him. He has had a greater number of visitants than any of his brotherhood in the Tower. I this morning examined his maw, where among much other food, I found the following delicious morsels.

To Nestor Ironside, Esq.

"MR. GUARDIAN,

I AM a daily peruser of your papers. I have read over and over your discourse concerning the tucker; as likewise your paper of Thursday the 16th instant, in which you say it is your intention to keep a watchful eye over every part of the female sex, and to regulate them from head to foot. Now, sir, being by profession a mantua-maker, who am employed by the most fashionable ladies about town, I am admitted to them freely at all hours, and seeing them both dressed and undressed, I think there is no person better qualified than myself to serve you (if your honour pleases) in the nature of a lioness. I am in the whole secret of their fashion, and if you think fit to entertain me in this character, I will have a constant watch over them, and doubt not I shall send you, from time to time, such private intelligence, as you will find of use to you in your future papers.

"Sir, this being a new proposal, I hope you will not let me lose the benefit of it: but that you will first hear me roar, before you treat with any body else. As a sample of my intended services, I give you this timely notice of an improvement you will shortly see in the exposing of the female chest, which, in defiance of your gravity is going to be uncovered yet more and

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more so that to tell you truly, Mr. Ironside, I am in some fear lest my profession should, in a little, become wholly unnecessary. I must here explain to you a small covering, if I may call it so, or rather an ornament for the neck, which you have not yet taken notice of. This consists of a narrow lace, or a small skirt of fine ruffled linen, which runs along the upper part of the stays before, and crosses the breasts, without rising to the shoulders; and being, as it were, a part of the tucker, yet kept in use, is, therefore, by a particular name, called the modesty-piece. Now, sir, what I have to communicate to you at present is, that at a late meeting of the stripping ladies, in which were present several eminent toasts and beauties, it was resolved for the future to lay the modesty-piece wholly aside. It is intended, at the same time, to lower the stays considerably before, and nothing but the unsettled weather has hindered this design from being already put in execution. Some few, indeed, objected to this last improvement, but were over-ruled by the rest, who alledged it was their intention, as they ingeniously expressed it, to level their breast-works entirely, and to trust to no defence but their own virtue.

"I am, SIR,
"(if you please,) your secret servant,
"LEONILLA FIGLEAF."

"DEAR SIR,

"As by name, and duty bound, I yesterday brought in a prey of paper for my patron's dinner, but, by the forwardness of his paws, he seemed ready to put it into his own mouth, which does not enough resemble its prototypes, whose throats are open sepulchres. I assure you, sir, unless he gapes wider, he will sooner be felt than heard. Witness my hand,

"JACKALL."

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TO NESTOR IRONSIDE ESQ.

"SAGE NESTOR,

"Lions being esteemed by naturalists the most generous of beasts, the noble and majestic appearance they make in poetry, wherein they so often represent the hero himself, made me always think that name very ill applied to a profligate set of men, at present going about seeking whom to devour; and though I cannot but acquiesce in your account of the derivation of that title to them, it is with great satisfaction I hear you are about to restore them to their former dignity, by producing one of that species so public spirited, as to roar for reformation of manners. I will roar (says the clown in Shakespear) that it will do any man's heart good to hear me; I will roar, that I will make the duke say, let him roar again, let him roar again. Such success and such applause I do not question but your lion will meet with, whilst, like that of Sampson, his strength shall bring forth sweetness, and his entrails abound with honey.

"At the same time that I congratulate with the republic of beasts upon this honour done to their king, I must condole with us poor mortals, who, by distance of place, are rendered incapable of paying our respects to him, with the same assiduity as those who are ushered into his presence by the discreet Mr. Button. Upon this account, Mr. Ironside, I am become a suitor to you, to constitue an out-riding lion; or if you please, a jackall or two, to receive and remit our homage in a more particular manner than is hitherto provided. As it is, our tenders of duty every now and then miscarry by the way, at least the natural self-love that makes us unwilling to think any thing that comes from us worthy of contempt, inclines us to believe so. Methinks it were likewise necessary to specify, by what means a present from a fair hand may reach his brindled majesty, the place

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of his residence being very unfit for a lady's personal appearance.

"I am your most constant reader and admirer,

"N. R."

DEAR NESTOR,

"IT is a well-known proverb, in a certain part of this kingdom, 'Love me, love my dog;' and I hope you will take it as a mark of my respect for your person, that I here bring a bit for your lion." * * *

What follows being secret history, it will be printed in other papers; wherein the lion will publish his private intelligence.

No. 119. TUESDAY, JULY 28.

——poetarum veniet manus, auxilio quæ
Sit mihi——HOR.

THERE is nothing which more shows the want of taste and discernment in a writer, than the decrying of any author in gross, especially of an author who has been the admiration of multitudes, and that too in several ages of the world. This, however, is the general practice of all illiterate and undistinguishing critics. Because Homer, and Virgil, and Sophocles have been commended by the learned of all times, every scribbler, who has no relish of their beauties, gives himself an air of rapture when he speaks of them. But as he praises these he knows not why, there are others whom he depreciates with the same vehemence and upon the same account. We may see after what a different manner Strada proceeds in his judgment on the Latin poets; for I intend to publish, in this paper, a continuation of that Prolusion

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which was the subject of the last Thursday.[a] I shall therefore give my reader a short account, in prose, of every poem which was produced in the learned assembly there described; and if he is thoroughly conversant in the works of those ancient authors, he will see with how much judgment every subject is adapted to the poet who makes use of it, and with how much delicacy every particular poet's way of writing is characterised in the censure that is passed upon it. Lucan's representative was the first who recited before the august assembly. As Lucan was a Spaniard, his poem does honour to that nation, which, at the same time, makes the romantic bravery in the hero of it more probable.

Alphonso was the governor of a town invested by the Moors During the blockade, they made his only son their prisoner, whom they brought before the walls, and exposed to his fatheo's sight, threatening to put him to death if he did not immediately give up the town. The father tells them if he had an hundred sons, he would rather see them all perish than do an ill action, or betray his country. 'But, (says he) if you take a pleasure in destroying the innocent, you may do it if you please: behold a sword for your purpose.' Upon which he threw a sword from the wall, returned to his palace, and was able, at such a juncture, to sit down to the repast, which was prepared for him. He was soon raised by the shouts of the enemy and the cries of the besieged. Upon returning again to the walls, he saw his son lying in the pangs of death; but far from betraying any weakness at such a spectacle, he upbraids his friends for their sorrow, and returns to finish his repast.

Upon the recital of this story, which is exquisitely drawn up in Lucan's spirit and language, the whole assembly declared their opinion of Lucan in a confused murmur. The poem was praised or censured according to the prejudices which every one had

[a] No. 115, & for the conclusion No. 122.—*

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conceived in favour or disadvantage of the author. These were so very great, that some had placed him in their opinions above the highest, and others beneath the lowest of the Latin poets. Most of them, however, agreed, that Lucan's genius was wonderfully great, but at the same time too haughty and headstrong to be governed by art, and that his style was like his genius, learned, bold, and lively, but withal too tragical and blustering. In a word, that he chose rather a great than a just reputation; to which they added, that he was the first of the Latin poets who deviated from the purity of the Roman language.

The representative of Lucretius told the assembly, that they should soon be sensible of the difference between a poet who was a native of Rome, and a stranger who had been adopted to it: after which he entered upon his subject, which I find exhibited to my hand in a speculation of one of my predecessors.[a]

Strada, in the person of Lucretius, gives an account of a chimerical correspondence between two friends by the help of a certain loadstone, which had such a virtue in it, that if it touched two several needles, when one of the needles so touched began to move, the other, though at never so great a distance, moved at the same time, and in the same manner. He tells us, that the two friends, being each of them possessed of one of these needles, made a kind of dial-plate, inscribing it with the four and twenty letters, in the same manner as the hours of the day are marked upon the ordinary dial-plate. They then fixed one of the needles on each of these plates in such a manner that it could move round without impediment, so as to touch any of the four and twenty letters. Upon their separating from one another into distant countries, they agreed to withdraw themselves punctually into their closets at a certain hour of the day, and to converse with

[a] V. Spectator 241, by Addison, who copies this whole paragraph verbatim from himself.—*

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one another by means of this their invention. Accordingly when they were some hundred miles asunder, each of them shut himself up in his closet at the time appointed, and immediately cast his eye upon his dial-plate. If he had a mind to write any thing to his friend, he directed his needle to every letter that formed the words which he had occasion for, making a little pause at the end of every word or sentence, to avoid confusion. The friend, in the mean while, saw his own sympathetic needle moving of itself to every letter which that of his correspondent pointed at: by this means they talked together across a whole continent, and conveyed their thoughts to one another in an instant over cities or mountains, seas or deserts.

The whole audience were pleased with the artifice of the poet who represented Lucretius, observing very well how he had laid asleep their attention to the simplicity of his style in some verses, and to the want of harmony in others, by fixing their minds to the novelty of his subject, and to the experiment[a] which he related. Without such an artifice they were of opinion that nothing would have sounded more harsh than Lucretius's diction and numbers. But it was plain that the more learned part of the assembly were quite of another mind. These allowed that it was peculiar to Lucretius above all other poets, to be always doing or teaching something, that no other style was so proper to teach in, or gave a greater pleasure to those who had a true relish for the Roman tongue. They added further, that if Lucretius had not been embarrassed with the difficulty of his matter, and a little led away by an affectation of antiquity, there could not have been any thing more perfect than his poem.

Claudian succeeded Lucretius, having chosen for his subject the famous contest between the nightingale and the lutanist,

[a] *To the novelty—and to the experiment*—it should be *on*, in both places.

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which every one is acquainted with, especially since Mr. Philips has so finely improved that hint in one of his pastorals.

He had no sooner finished, but the assembly rung with acclamations made in his praise. His first beauty, which every one owned, was the great clearness and perspicuity which appeared in the plan of his poem Others were wonderfully charmed with the smoothness of his verse, and the flowing of his numbers, in which there were none of those elisions and cuttings-off so frequent in the works of other poets. There were several, however, of a more refined judgment, who ridiculed that infusion of foreign phrases with which he had corrupted the Latin tongue, and spoke with contempt of the equability of his numbers, that cloyed and satiated the ear for want of variety: to which they likewise added a frequent and unseasonable affectation of appearing sonorous and sublime.

The sequel of this prolusion shall be the work of another day.[a]

No. 120. WEDNESDAY, JULY 29.

——————Nothing lovelier can be found
In woman, than to study household good,
And good works in her husband to promote.—MILTON.

A BIT FOR THE LION.

"SIR,

"As soon as you have set up your unicorn,[b] there is no question but the ladies will make him push very furiously at the men; for which reason I think it is good to be beforehand with them, and make the lion roar aloud at female irregularities

[a] V. Strada, lib. ii. prol. 6.—* [b] V. No. 114.—*

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Among these, I wonder how their Gaming has so long escaped your notice. You who converse with the sober family of the Lizards, are, perhaps, a stranger to these viragos; but what would you say, should you see a Sparkler shaking her elbow for a whole night together, and thumping the table with a dice-box? Or, how would you like to hear the good widow-lady herself returning to her house at midnight, and alarming the whole street with a most enormous rap, after having sat up until that time at crimp or ombre? Sir, I am the husband of one of the female gamesters, and a great loser by it, both in my rest and my pocket. As my wife reads your papers, one upon this subject might be of use both to her, and

"Your humble servant."

I should ill deserve the name of GUARDIAN, did I not caution all my fair wards against a practice, which, when it runs to excess, is the most shameful, but one, that the female world can fall into. The ill consequences of it are more than can be contained in this paper. However, that I may proceed in method, I shall consider them, first as they relate to the mind; secondly, as they relate to the body.

Could we look into the mind of a female gamester, we should see it full of nothing but *trumps* and *mattadores*. Her slumbers are haunted with kings, queens, and knaves. The day lies heavy upon her, until the play-season returns, when, for half a dozen hours together, all her faculties are employed in shuffling, cutting, dealing, and sorting out a pack of cards, and no ideas to be discovered in a soul which calls itself rational, excepting little square figures of painted and spotted paper. Was the understanding, that divine part in our composition, given for such an use? Is it thus we improve the greatest talent human nature is endowed with? What would a superior being think, were he

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shown this intellectual faculty in a female gamester, and, at the same time, told that it was by this she was distinguished from brutes, and allied to angels?

When our women thus fill their imaginations with pips and counters, I cannot wonder at the story I have lately heard of a new-born child that was marked with the five of clubs.

Their passions suffer no less by this practice than their understandings and imaginations. What hope and fear, joy and anger, sorrow and discontent, break out all at once in a fair assembly, upon so noble an occasion as that of turning up a card? Who can consider, without a secret indignation, that all those affections of the mind which should be consecrated to their children, husbands and parents, are thus vilely prostituted and thrown away upon a hand at loo? For my own part, I cannot but be grieved, when I se a fine woman fretting and bleeding inwardly from such trivial motives; when I behold the face of an angel agitated and discomposed by the heart of a fury.

Our minds are of such a make, that they naturally give themselves up to every diversion which they are much accustomed to, and we always find that play, when followed with assiduity, engrosses the whole woman. She quickly grows uneasy in her own family, takes but little pleasure in all the domestic innocent endearments of life, and grows more fond of *Pam* than of her husband. My friend Theophrastus, the best of husbands and of fathers, has often complained to me, with tears in his eyes, of the late hours he is forced to keep if he would enjoy his wife's conversation. When she returns to me with joy in her face, it does not arise, says he, from the sight of her husband, but from the good luck she has at cards. On the contrary, says he, if she has been a loser, I am doubly a sufferer by it. She comes home out of humour, is angry with every body, displeased with all I can do or say, and in reality for no other reason, but be-

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cause she has been throwing away my estate. What charming bedfellows and companions for life are men likely to meet with, that chuse their wives out of such women of vogue and fashion! What a race of worthies, what patriots, what heroes, must we expect from mothers of this make?

I come, in the next place to consider the ill consequences which gaming has on the bodies of our female adventurers. It is so ordered, that almost every thing which corrupts the soul, decays the body.[a] The beauties of the face and mind are generally destroyed by the same means. This consideration should have a particular weight with the female world, who were designed to please the eye, and attract the regards of the other half of the species. Now there is nothing that wears out a fine face like the vigils of the card-table, and those cutting passions which naturally attend them. Hollow eyes, haggard looks, and pale complexions, are the natural indications of a female gamester. Her morning sleeps are not able to repair her midnight watchings. I have known a woman carried off half dead from bassette, and have many a time grieved to see a person of quality gliding by me in her chair at two o'clock in the morning, and looking like a spectre amidst the glare of flambeaux. In short, I never knew a thorough-paced female gamester hold her beauty two winters together.

But there is still another case in which the body is more endangered than in the former. All play-debts must be paid in specie, or by an equivalent. The man that plays beyond his income pawns his estate; the woman must find out something else to mortgage when her pin-money is gone: the husband has his lands to dispose of, the wife her person. Now, when the female

[a] *Decays the body.* *Decay* is a verb neuter, and cannot be used transitively. He should have said—"*makes the body decay*"

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body is once *dipped*,[a] if the creditor be very importunate, I leave my reader to consider the consequences.

No. 121. THURSDAY, JULY 30.

Hinc exaudiri gemitus, iræque leonum.—Virg.

ROARINGS OF THE LION.

"Old Nestor,

"Ever since the first notice you gave of the erection of that useful monument of yours in Button's coffee-house, I have had a restless ambition to imitate the renowned London 'prentice, and boldly venture my hand down the throat of your lion. The subject of this letter is a relation of a club whereof I am a member, and which has made a considerable noise of late, I mean the Silent Club. The year of our institution is 1694, the number of members twelve, and the place of our meeting is Dumb's Alley in Holborn. We look upon ourselves as the relics of the old Pythagoreans, and have this maxim in common with them, which is the foundation of our design, that 'Talking spoils company.' The president of our society is one who was born deaf and dumb, and owes that blessing to nature, which, in the rest of us, is owing to industry alone. I find, upon inquiry, that the greater part of us are married men, and such whose wives are remarkably loud at home: hither we fly for refuge, and enjoy at once the two greatest and most valuable blessings, company and retirement. When that eminent relation of yours, the Spectator, published

[a] *Dipped.* A cant term, to express the demands which one has on the *effects* of another; as when we say, such an one's estate is *dipped*, that is, in part mortgaged, or made over to his creditor: humorously applied, in this place, to the *body* or person of a female gamester.

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his weekly papers, and gave us that remarkable account of his silence (for you must know, though we do not read, yet we inspect all such useful essays,) we seemed unanimous to invite him to partake of our secrecy, but it was unluckily objected, that he had just then published a discourse of his at his own club, and had not arrived at that happy inactivity of the tongue, which we expected from a man of his understanding. You will wonder perhaps, how we managed this debate, but it will be easily accounted for, when I tell you that our fingers are as nimble, and as infallible interpreters of our thoughts, as other men's tongues are; yet even this mechanic eloquence is only allowed upon the weightiest occasions. We admire the wise institutions of the Turks, and other Eastern nations, where all commands are performed by officious mutes; and we wonder that the polite courts of christendom should come so far short of the majesty of the barbarians. Ben Jonson has gained an eternal reputation among us, by his play called the Silent Woman. Every member here is another Morose[1] while the club is sitting, but at home may talk as much and as fast as his family occasions require, without breach of statute. The advantages we find from this quakerlike assembly are many. We consider that the understanding of man is liable to mistakes, and his will fond of contradictions; that disputes, which are of no weight in themselves, are often very considerable in their effects. The disuse of the tongue is the only effectual remedy against these. All party concerns, all private scandal, all insults over another man's weaker reasons, must there be lost, where no disputes arise. Another advantage which follows from the first, (and which is very rarely to be met with,) is, that we are all upon the same level in conversation. A wag of my acquaintance used to add a third, viz. that if ever we debate, we are sure to have all our arguments, at our fingers

[1] The name of a character in The Silent Woman.—*.

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ends. Of all Longinus's remarks, we are most enamoured with that excellent passage, where he mentions Ajax's silence as one of the noblest instances of the sublime, and (if you will allow me to be free with a namesake of yours) I should think that the everlasting story-teller Nestor, had he been likened to the ass instead of our hero, he had suffered less by the comparison.

"I have already described the practice and sentiments of this society, and shall but barely mention the report of the neighbourhood, that we are not only as mute as fishes, but that we drink like fishes too: that we are like the Welchman's owl, though we do not sing, we pay it off with thinking: others take us for an assembly of disaffected persons, nay, their zeal to the government has carried them so far as to send, last week, a party of constables to surprise us: you may easily imagine how exactly we represented the Roman senators of old, sitting with majestic silence, and undaunted at the approach of an army of Gauls. If you approve of our undertaking, you need not declare it to the world: your silence shall be interpreted as consent given to the honourable body of mutes, and in particular to

"Your humble servant,

"NED MUM."

"*P. S.* We have had but one word spoken since the foundation, for which the member was expelled by the old Roman custom of bending back the thumb. He had just received the news of the battle of Hochstat,[1] and being too impatient to communicate his joy, was unfortunately betrayed into a *lapsus linguæ*. We acted on the principles of the Roman Manlius; and though we approved of the cause of his error as just, we condemned the effect as a manifest violation of his duty."

[1] Better known as the battle of Blenheim.—Carefully as Addison seems to avoid politics in these papers, he cannot always keep back the Whig.—G.

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I never could have thought a dumb man would have roared so well out of my lion's mouth. My next pretty correspondent, like Shakespear's lion in Pyramus and Thisbe, roars an it were any nightingale.

July 28, 1713.

"MR. IRONSIDE,

"I WAS afraid at first you were only in jest, and had a mind to expose our nakedness for the diversion of the town; but since I see that you are in good earnest, and have infallibility of your side, I cannot forbear returning my thanks to you for the care you take of us, having a friend who has promised me to give my letters to the lion, till we can communicate our thoughts to you through our own proper vehicle. Now you must know, dear sir, that if you do not take care to suppress this exorbitant growth of the female chest. all that is left of my waist must inevitably perish. It is at this time reduced to the depth of four inches, by what I have already made over to my neck. But if the stripping design, mentioned by Mrs. Figleaf yesterday, should take effect, sir, I dread to think what it will come to. In short, there is no help for it, my girdle and all must go. This is the naked truth of the matter. Have pity on me then, my dear Guardian, and preserve me from being so inhumanly exposed. I do assure you that I follow your precepts as much as a young woman can, who will live in the world without being laughed at. I have no hooped petticoat, and when I am a matron will wear broad tuckers whether you succeed or no. If the flying project takes, I intend to be the last in wings, being resolved in every thing to behave myself as becomes

"Your most obedient ward."

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No. 122. FRIDAY, JULY 31.

Nec magis expressi vultus per ahenea signa.—Hor.

That I may get out of debt with the public as fast as I can, I shall here give them the remaining part of Strada's criticism on the Latin heroic poets. My readers may see the whole work in the three papers numbered 115, 119, 122. Those who are acquainted with the authors themselves, cannot but be pleased to see them so justly represented; and as for those who have never perused the originals, they may form a judgment of them from such accurate and entertaining copies. The whole piece will show, at least, how a man of genius (and none else should call himself a critic) can make the driest art a pleasing amusement.

THE SEQUEL OF STRADA'S PROLUSION.

The poet who personated Ovid gives an account of the chryso-magnet, or of the loadstone which attracts gold, after the same manner as the common loadstone attracts iron. The author, that he might express Ovid's way of thinking, derives this virtue to the chryso-magnet from a poetical metamorphosis.

'As I was sitting by a well, (says he) when I was a boy, my ring dropped into it, when immediately my father fastening a certain stone to the end of a line, let it down into the well. It no sooner touched the surface of the water, but the ring leaped up from the bottom, and clung to it in such a manner, that he drew it out like a fish. My father seeing me wonder at the experiment, gave me the following account of it. When Deucalion and Pyrrha went about the world to repair mankind by throwing stones over their heads, the men who rose from them differed in their inclinations according to the places on which

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the stones fell. Those which fell in the fields became plowmen and shepherds. Those which fell into the water produced sailors and fishermen. Those that fell among the woods and forests gave birth to huntsmen. Among the rest there were several that fell upon mountains, that had mines of gold and silver in them. This last race of men immediately betook themselves to the search of these precious metals; but nature being displeased to see herself ransacked, withdrew these her treasures towards the centre of the earth. The avarice of man, however, persisted in its former pursuits, and ransacked her inmost bowels in quest of the riches which they contained. Nature seeing herself thus plundered by a swarm of miners, was so highly incensed, that she shook the whole place with an earthquake, and buried the men under their own works. The Stygian flames which lay in the neighbourhood of these deep mines, broke out at the same time with great fury, burning up the whole mass of human limbs and earth, until they were hardened and baked into stone. The human bodies that were delving in iron mines were converted into those common loadstones which attract that metal. Those which were in search of gold became chryso magnets, and still keep their former avarice in their present state of petrefaction.'

Ovid had no sooner given over speaking, but the assembly pronounced their opinions of him. Several were so taken with his easy way of writing, and had so formed their tastes upon it, that they had no relish for any composition which was not framed in the Ovidian manner. A great many, however, were of a contrary opinion, until, at length, it was determined by a plurality of voices, that Ovid highly deserved the name of a witty man, but that his language was vulgar and trivial, and of the nature of those things which cost no labour in the invention, but are ready found out to a man's hand. In the last place

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they all agreed, that the greatest objection which lay against Ovid, both as to his life and writings, was his having too much wit, and that he would have succeeded better in both, had he rather checked than indulged it. Statius stood up next with a swelling and haughty air, and made the following story the subject of his poem.

A German and a Portuguese,[1] when Vienna [2] was besieged, having had frequent contests of rivalry, were preparing for a single duel, when on a sudden the walls were attacked by the enemy. Upon this, both the German and Portuguese consented to sacrifice their private resentments to the public, and to see who could signalize himself most upon the common foe. Each of them did wonders in repelling the enemy from different parts of the wall. The German was at length engaged amidst a whole army of Turks, until his left arm, that held the shield, was unfortunately lopped off, and he himself so stunned with a blow he had received, that he fell down as dead. The Portuguese seeing the condition of his rival, very generously flew to his succour, dispersed the multitudes that were gathered about him, and fought over him as he lay upon the ground. In the mean while, the German recovered from his trance, and rose up to the assistance of the Portuguese, who a little after had his right-arm, which held his sword, cut off by the blow of a sabre. He would have lost his life at the same time by a spear which was aimed at his back, had not the German slain the person who was aiming at him. These two competitors for fame having received such mutual obligations now fought in conjunction, and as the one was only able to manage the sword and the other the shield,

[1] Founded upon the story of the two Romans in Cæsar's commentaries, lib. v. ch. 44.—G.

[2] By the Turks in 1683, an event familiar to the lover of Italian poetry by Filicaja's three odes.—G.

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made up but one warrior betwixt them. The Portuguese covered the German, while the German dealt destruction among the enemy. At length, finding themselves faint with loss of blood, and resolving to perish nobly, they advanced to the most shattered part of the wall, and threw themselves down, with a huge fragment of it, upon the heads of the besiegers.

When Statius ceased, the old factions immediately broke out concerning his manner of writing. Some gave him very loud acclamations, such as he had received in his life-time, declaring him the only man who had written in a style which was truly heroical, and that he was above all others in his fame as well as in his diction. Others censured him as one who went beyond all bounds in his images and expressions, laughing at the cruelty of his conceptions, the rumbling of his numbers, and the dreadful pomp and bombast of his expressions. There were, however, a few select judges, who moderated between both these extremes, and pronounced upon Statius, that there appeared in his style much poetical heat and fire, but withal so much smoke as sullied the brightness of it. That there was a majesty in his verse, but that it was the majesty rather of a tyrant than of a king. That he was often towering among the clouds, but often met with the fate of Icarus. In a word, that Statius was among the poets, what Alexander the Great is among heroes, a man of great virtues and of great faults.

Virgil was the last of the ancient poets who produced himself upon this occasion. His subject was the story of Theutilla,[a] which being so near that of Judith in all its circumstances, and at the same time translated by a very ingenious gentleman in one of Mr. Dryden's miscellanies, I shall here give no farther account of it. When he had done, the whole assembly declared

[a] The Rape of Theutilla, imitated from the Latin of Famian Strada. By Mr Thomas Yalden.—

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the works of this great poet a subject rather for their admiration than for their applause, and that if any thing was wanting in Virgil's poetry, it was to be ascribed to a deficiency in the art itself, and not in the genius of this great man. There were, however, some envious murmurs and detractions heard among the crowd, as if there were very frequently verses in him which flagged or wanted spirit, and were rather to be looked upon as faultless than beautiful. But these injudicious censures were heard with a general indignation.

I need not observe to my learned reader, that the foregoing story of the German and Portuguese is almost the same in every particular with that of the two rival soldiers in Cæsar's commentaries. This prolusion ends with the performance of an Italian poet, full of those little witticisms and conceits which have infected the greatest part of modern poetry.

No. 123. SATURDAY, AUGUST 1.

——————hic murus aheneus esto
Nil conscire sibi——————

THERE are a sort of knights-errant in the world, who, quite contrary to those in romance, are perpetually seeking adventures to bring virgins into distress, and to ruin innocence. When men of rank and figure pass away their lives in these criminal pursuits and practices, they ought to consider that they render themselves more vile and despicable than any innocent man can be whatever low station his fortune or birth have placed [a] him in.

[a] *Fortune or birth have placed.* Though two things are spoken of, the disjunctive, *or*, shews that each is considered singly; the verb, therefore, should not have been in the plural number. But, perhaps, the turn of the sentence may admit the subjunctive mood, and then, *have placed* will be right, *have* in that mood, being singular as well as plural. My

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Title and ancestry render a good man more illustrious, but an ill one more contemptible.

> Thy father's merit sets thee up to view,
> And plants thee in the fairest point of light,
> To make thy virtues or thy faults conspicuous.—CATO.

I have often wondered that these deflowerers of innocence, though dead to all the sentiments of virtue and honour, are not restrained by compassion and humanity. To bring sorrow, confusion, and infamy, into a family, to wound the heart of a tender parent, and stain the life of a poor deluded young woman with a dishonour that can never be wiped off, are circumstances, one would think, sufficient to check the most violent passion in a heart which has the least tincture of pity and good-nature Would any one purchase the gratification of a moment at so dear a rate? and entail a lasting misery on others, for such a transient satisfaction to himself? nay, for a satisfastion that is sure, at some time or other, to be followed with remorse? I am led to this subject by two letters which came lately to my hands. The last of them is, it seems, the copy of one sent by a mother to one who had abused her daughter; and though I cannot justify her sentiments at the latter end of it, they are such as might arise in a mind which had not yet recovered its temper after so great a provocation. I present the reader with it as I received it, because I think it gives a lively idea of the affliction which a fond parent suffers on such an occasion.

'SIR, ——shire, July 1713.

'THE other day I went into the house of one of my tenants, whose wife was formerly a servant in our family, and (by my grandmother's kindness) had her education with my mother from

meaning will be conceived by reading thus: *though his fortune or birth have placed him in as low a station as any whatever.*

her infancy; so that she is of a spirit and understanding greatly superior to those of her own rank. I found the poor woman in the utmost disorder of mind and attire, drowned in tears, and reduced to a condition that looked rather like stupidity than grief. She leaned upon her arm over a table, on which lay a letter folded up and directed to a certain nobleman, very famous in our parts for low intrigue, or (in plainer words) for debauching country girls; in which number is the unfortunate daughter of my poor tenant, as I learn from the following letter written by her mother. I have sent you here a copy of it, which, made public in your paper, may perhaps furnish useful reflections to many men of figure and quality, who indulge themselves in a passion which they possess but in common with the vilest part of mankind.'

"My Lord,

"Last night I discovered the injury you have done to my daughter. Heaven knows how long and piercing a torment that short-lived shameful pleasure of yours must bring upon me: upon me, from whom you never received any offence. This consideration alone should have deterred a noble mind from so base and ungenerous an act. But, alas! what is all the grief that must be my share, in comparison of that with which you have requited her by whom you have been obliged? loss of good name, anguish of heart, shame and infamy, are what must inevitably fall upon her, unless she gets over them by what is much worse, open impudence, professed lewdness, and abandoned prostitution. These are the returns you have made to her, for putting in your power all her livelihood and dependence, her virtue and reputation. O my lord, should my son have practised the like on one of your daughters!——I know you swell with indignation at the very mention of it, and would think he deserved a

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thousand deaths, should he make such an attempt upon the honour of your family. It is well, my lord. And is then the honour of your daughter, whom still, though it had been violated, you might have maintained in plenty, and even luxury, of greater moment to her, than to my daughter hers, whose only sustenance it was? and must my son, void of all the advantages of a generous education, must he, I say, consider: and may your lordship be excused from all reflection? Eternal contumely attend that guilty title which claims exemption from thought, and arrogates to its wearers the prerogative of brutes. Ever cursed be its false lustre, which could dazzle my poor daughter to her undoing. Was it for this that the exalted merits and godlike virtues of your great ancestor were honoured with a coronet, that it might be a pander to his posterity, and confer a privilege of dishonouring the innocent and defenceless? at this rate the laws of rewards should be inverted, and he who is generous and good should be made a beggar and a slave; that industry and honest diligence may keep his posterity unspotted, and preserve them from ruining virgins, and making whole families unhappy. Wretchedness is now become my everlasting portion! Your crime, my lord, will draw perdition even upon my head. I may not sue for forgiveness of my own failings and misdeeds, for I never can forgive yours; but shall curse you with my dying breath, and at the last tremendous day shall hold forth in my arms my much wronged child, and call aloud for vengeance on her defiler. Under these present horrors of mind, I could be content to be your chief tormentor, ever paying you mock reverence, and sounding in your ears, to your unutterable loathing, the empty title which inspired you with presumption to tempt, and overawed my daughter to comply.

"Thus have I given some vent to my sorrow, nor fear I to awaken you to repentance, so that your sin may be forgiven·

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the divine laws have been broken, but much injury, irreparable injury, has been also done to me, and the just Judge will not pardon that until I do.

"My lord,

"Your conscience will help you to my name."

No. 124. MONDAY, AUGUST 3.

Quid fremat in terris violentius?—Juv.

MORE ROARINGS OF THE LION.

"Mr. Guardian,

"Before I proceed to make you my proposals, it will be necessary to inform you, that an uncommon ferocity in my countenance, together with the remarkable flatness of my nose, and extent of my mouth, have long since procured me the name of Lion in this our university.

"The vast emolument that, in all probability, will accrue to the public from the roarings of my new erected likeness at Button's, hath made me desirous of being as like him in that part of his character, as I am told I already am in all parts of my person. Wherefore I most humbly propose to you, that (as it is impossible for this one lion to roar, either long enough or loud enough against all the things that are roar-worthy in these realms, you would appoint him a sub-lion, as a *Præfectus Provinciæ*, in every county in Great-Britain, and 'tis my request, that I may be instituted his under-roarer in this university, town, and county of Cambridge, as my resemblance does, in some measure, claim that I should.

"I shall follow my metropolitan's example in roaring only

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against those enormities that are too slight and trivial for the notice or censures of our magistrates, and shall communicate my roarings to him monthly, or oftener if occasion requires, to be inserted in your papers *cum privilegio.*

"I shall not omit giving informations of the improvement or decay of punning, and may chance to touch upon the rise and fall of tuckers; but I will roar aloud and spare not, to the terror of, at present, a very flourishing society of people called Loungers, gentlemen whose observations are mostly itinerant, and who think they have already too much good sense of their own, to be in need of staying at home to read other people's.

"I have, sir, a raven, that shall serve, by way of Jackall, to bring me in provisions, which I shall chaw and prepare for the digestion of my principal; and I do hereby give notice to all under my jurisdiction, that whoever are willing to contribute to this good design, if they will affix their informations to the leg or neck of the aforesaid raven or jackall, they will be thankfully received by their (but more particularly

"Your) humble servant,

From my Den at ———
College, in Cambridge,
July 29.

"LEO THE SECOND."

N. B. The raven won't bite.

"MR. IRONSIDE,

"HEARING that your unicorn is now in hand, and not questioning but his horn will prove a *cornu-copiæ* to you, I desire that in order to introduce it, you will consider the following proposal.

"My wife and I intend a dissertation upon horns; the province she has chosen is, the planting of them, and I am to treat of their growth, improvement, &c. The work is like to swell so much upon our hands, that I am afraid we shan't be able to bear

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the charge of printing it without a subscription wherefore I hope you will invite the city into it, and desire those who have any thing by them relating to that part of natural history, to communicate it to,

"Sir, your humble servant,
"HUMPHREY BINICORN."

"SIR,

"I HUMBLY beg leave to drop a song into your lion's mouth, which will very truly make him roar like any nightingale. It is fallen into my hands by chance, and is a very fine imitation of the works of many of our English lyrics. It cannot but be highly acceptable to all those who admire the translations of Italian operas.

I.

Oh the charming month of May!
Oh the charming month of May!
When the breezes fan the treeses
Full of blossoms fresh and gay———
Full, &c.

II.

Oh what joys our prospects yield!
Charming joys our prospects yield!
In a new livery when we see every
Bush and meadow, tree and field———
Bush, &c.

III.

Oh how fresh the morning air!
Charming fresh the morning air!
When the zephyrs and the heifers
Their odoriferous breath compare— —
Their, &c.

IV.

Oh how fine our evening walk!
Charming fine our evening walk!
When the nighting-gale delighting
With her songs suspends our talk———
With her &c.

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V.

Oh how sweet at night to dream
Charming sweet at night to dream!
On mossy pillows, by the trilloes
Of a gentle purling stream———
Of a, &c.

VI.

Oh how kind the country lass!
Charming kind the country lass!
Who, her cow bilking, leaves her milking
For a green gown upon the grass———
For a, &c.

VII.

Oh how sweet it is to spy!
Charming sweet it is to spy!
At the conclusion her confusion,
Blushing cheeks, and down-cast eye———
Blushing, &c.

VIII.

Oh the cooling curds and cream!
Charming cooling curds and cream!
When all is over she gives her lover!
Who on her skimming-dish carves her name———
Who on, &c.

July 30.

"MR. IRONSIDE,

"I HAVE always been very much pleased with the sight of those creatures, which being of a foreign growth, are brought into our island for show: I may say, there has not been a tiger, leopard, elephant, or hyghgeen,[a] for some years past, in this nation, but I have taken their particular dimensions, and am able to give a very good description of them. But I must own, I never had a greater curiosity to visit any of these strangers than your lion. Accordingly I came yesterday to town being able to

[a] Meant probably for hyena.—*

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wait no longer for fair weather; and made what haste I could to Mr. Button's, who readily conducted me to his den of state. He is really a creature of as noble a presence as I have seen, he has grandeur and good humour in his countenance, which command both our love and respect; his shaggy main and whiskers are peculiar graces. In short, I do not question but he will prove a worthy supporter of British honour and virtue, especially when assisted by the unicorn: you must think I would not wait upon him without a morsel to gain his favour, and had provided what I hope would have pleased, but was unluckily prevented by the presence of a bear, which constantly, as I approached with my present, threw his eyes in my way, and stared me out of my resolution. I must not forget to tell you, my younger daughter and your ward is hard at work about her tucker, having never from her infancy laid aside the modesty-piece. I am, venerable NESTOR,

"Your friend and humble servant, "P. N."

"I was a little surprised, having read some of your lion's roarings, that a creature of such eloquence should want a tongue, but he has other qualifications which make good that deficiency."

No. 134. FRIDAY, AUGUST 14.

Matronæ præter faciem nil cernere possis,
Cætera, ni Catia est, demissâ veste tegentis.—HOR.

MY lion having given over roaring for some time, I find that several stories have been spread abroad in the country to his disadvantage. One of my correspondents tells me, it is confidently reported of him, in their parts, that he is silenced by authority; another informs me, that he hears he was sent for by a messen-

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ger, who had orders to bring him away with all his papers, and that, upon examination, he was found to contain several dangerous things in his maw. I must not omit another report which has been raised by such as are enemies to me and my lion, namely, that he is starved for want of food, and that he has not had a good meal's meat for this fortnight. I do hereby declare these reports to be altogether groundless; and since I am contradicting common fame, I must likewise acquaint the world, that the story of a two hundred pound bank bill being conveyed to me through the mouth of my lion, has no foundation of truth in it. The matter of fact is this: my lion has not roared for these twelve days past, by reason that his prompters have put very ill words in his mouth, and such as he could not utter with common honour and decency. Notwithstanding the admonitions I have given my correspondents, many of them have crammed great quantities of scandal down his throat, others have choked him with lewdness and ribaldry. Some of them have gorged him with so much nonsense, that they have made a very ass of him. On Monday last, upon examining, I found him an arrant French tory, and the day after a virulent whig. Some have been so mischievous as to make him fall upon his keeper, and give me very reproachful language; but as I have promised to restrain him from hurting any man's reputation, so my reader may be assured that I myself shall be the last man whom I will suffer him to abuse. However, that I may give general satisfaction, I have a design of converting a room in Mr. Button's house to the lion's library, in which I intend to deposit the several packets of letters and private intelligence which I do not communicate to the public. These manuscripts will in time be very valuable, and may afford good lights to future historians who shall give an account of the present age. In the mean while, as the lion is an animal which has a particular regard for chastity, it has been observed that

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mine has taken delight in roaring very vehemently against the untuckered neck, and, as far as I can find by him, is still determined to roar louder and louder, till that irregularity be thoroughly reformed.

"Good Mr. Ironside,

"I must acquaint you, for your comfort, that your lion is grown a kind of bull-beggar among the women where I live When my wife comes home late from cards, or commits any other enormity, I whisper in her ear, partly betwixt jest and earnest, that 'I will tell the lion of her.' Dear sir, do not let them alone till you have made them put on their tuckers again. What can be a greater sign, that they themselves are sensible they have stripped too far, than their pretending to call a bit of linen which will hardly cover a silver groat, their modesty-piece? It is observed, that this modesty-piece still sinks lower and lower, and who knows where it will fix at last?

"You must know, sir, I am a Turkey merchant, and lived several years in a country where the women show nothing but their eyes. Upon my return to England, I was almost out of countenance to see my pretty countrywomen laying open their charms with so much liberality, though at that time many of them were concealed under the modest shade of the tucker. I soon after married a very fine woman, who always goes in the extremity of the fashion. I was pleased to think, as every married man must, that I should make daily discoveries in the dear creature, which were unknown to the rest of the world. But since this new airy fashion is come up, every one's eye is as familiar with her as mine, for I can positively affirm, that her neck is grown eight inches within these three years. And what makes me tremble when I think of it, that pretty foot and ancle are now exposed to the sight of the whole world, which made my

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very heart dance within me when I found myself their proprietor. As in all appearance the curtain is still rising, I find a parcel of rascally young fellows in the neighbourhood are in hopes to be presented with some new scene every day.

"In short, sir, the tables are now quite turned upon me. Instead of being acquainted with her person more than other men, I have now the least share of it. When she is at home, she is continually muffled up, and concealed in mobs, morning gowns, and handkerchiefs; but strips every afternoon to appear in public. For ought I can find, when she has thrown aside half her clothes, she begins to think herself half dressed. Now, sir, if I may presume to say so, you have been in the wrong, to think of reforming this fashion, by showing the immodesty of it. If you expect to make female proselytes, you must convince them, that, if they would get husbands, they must not show all before marriage. I am sure, had my wife been dressed before I married her as she is at present, she would have satisfied a good half of my curiosity. Many a man has been hindered from laying out his money on a show, by seeing the principal figures of it hung out before the door. I have often observed a curious passenger so attentive to these objects which he could see for nothing, that he took no notice of the master of the show, who was continually crying out, 'Pray gentlemen walk in.'

"I have told you, at the beginning of this letter, how Mahomet's she-disciples are obliged to cover themselves; you have lately informed us, from the foreign newspapers, of the regulations which the pope is now making among the Roman ladies in this particular; and I hope our British dames, notwithstanding they have the finest skins in the world, will be content to show no more of them than what belongs to the face and to the neck, properly speaking. Their being fair is no excuse for their being naked.

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"You know, sir, that in the beginning of the last century, there was a sect of men among us who called themselves Adamites, and appeared in public without clothes. This heresy may spring up in the other sex, if you do not put a timely stop to it, there being so many in all public places, who show so great an inclination to be Evites.

"I am, sir," &c.

No. 135. SATURDAY, AUGUST 15.

———meâ
Virtute me involvo——— HOR.

A GOOD conscience is to the soul what health is to the body: it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befal us. I know nothing so hard for a generous mind to get over as calumny and reproach, and cannot find any method of quieting the soul under them, besides this single one, of our being conscious to ourselves that we do not deserve them.

I have been always mightily pleased with that passage in Don Quixote, where the fantastical knight is represented as loading a gentleman of sense with praises and eulogiums. Upon which the gentleman makes this reflection to himself: 'How grateful is praise to human nature! I cannot forbear being secretly pleased with the commendations I receive, though I am sensible it is a madman bestows them on me.' In the same manner, though we are often sure that the censures which are passed upon us, are uttered by those who know nothing of us, and have neither means nor abilities to form a right judgment of us, we cannot forbear being grieved at what they say.

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In order to heal this infirmity, which is so natural to the best and wisest of men, I have taken a particular pleasure in observing the conduct of the old philosophers, how they bore themselves up against the malice and detraction of their enemies.

'The way to silence calumny,' says Bias, 'is to be always exercised in such things as are praiseworthy.' Socrates, after having received sentence, told his friends that he had always accustomed himself to regard truth and not censure, and he was not troubled at his condemnation, because he knew himself free from guilt. It was in the same spirit that he heard the accusations of his two great adversaries, who had uttered against him the most virulent reproaches. 'Anytus and Melitus,' says he, 'may procure sentence against me, but they cannot hurt me.' This divine philosopher was so well fortified in his own innocence, that he neglected all the impotence of evil tongues which were engaged in his destruction. This was properly the support of a good conscience, that contradicted the reports which had been raised against him, and cleared him to himself.

Others of the philosophers rather chose to retort the injury by a smart reply, than thus to disarm it with respect to themselves. They shew that it stung them, though, at the same time, they had the address to make their aggressors suffer with them. Of this kind was Aristotle's reply to one who pursued him with long and bitter invectives. 'You,' says he, 'who are used to suffer reproaches, utter them with delight; I, who have not been used to utter them, take no pleasure in hearing them.' Diogenes was still more severe on one who spoke ill of him: 'Nobody will believe you when you speak ill of me, any more than they would believe me should I speak well of you.'

In these, and many other instances I could produce, the bitterness of the answer sufficiently testifies the uneasiness of the mind the person was under who made it. I would rather ad-

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vise my reader, if he has not, in this case, the secret consolation that he deserves no such reproaches as are cast upon him, to follow the advice of Epictetus. 'If any one speaks ill of thee, consider whether he has truth on his side: and if so, reform thyself, that his censures may not affect thee.' When Anaximander was told that the very boys laughed at his singing: 'Ay,' says he, 'then I must learn to sing better.' But of all the sayings of philosophers which I have gathered together for my own use on this occasion, there are none which carry in them more candour and good sense than the two following ones of Plato. Being told that he had many enemies who spoke ill of him, 'It is no matter,' said he, 'I will live so that none shall believe them.' Hearing at another time, that an intimate friend of his had spoken detractingly of him; 'I am sure he would not do it,' says he, 'if he had not some reason for it.' This is the surest, as well as the noblest way, of drawing the sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny, 'a good conscience.'

I designed, in this essay, to show, that there is no happiness wanting to him who is possessed of this excellent frame of mind, and that no person can be miserable who is in the enjoyment of it; but I find this subject so well treated in one of Dr. South's sermons, that I shall fill this Saturday's paper with a passage of it, which cannot but make the man's heart burn within him, who reads it with due attention.

That admirable author,[a] having shown the virtue of a good

[a] Dr. South was a divine of great eminence in the last age. With sense and learning, he had the common infirmity of ingenious men, to value his *wit* above either. The affectation of saying lively things, and the too natural occasion, which the times threw in his way, of saying many severe ones, have so clouded his reputation, that most men now see him only in the light of a petulant, indiscreet writer, who reasoned from prejudice, and railed out of vanity or ill nature. The truth however, seems to be, that he was a generous man, as well as a fine genius, and that his faults, both as a man and a writer, (which, indeed, are glaring enough) sprung out of these characters, ill directed, and uncontrolled.

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conscience in supporting a man under the greatest trials and difficulties of life, concludes with representing its force and efficacy in the hour of death.

'The third and last instance, in which, above all others, this confidence towards God does most eminently shew and exert itself, is at the time of death. Which surely gives the grand opportunity of trying both the strength and worth of every principle. When a man shall be just about to quit the stage of this world, to put off his mortality, and to deliver up his last accounts to God; at which sad time his memory shall serve him for little else, but to terrify him with a frightful review of his past life, and his former extravagancies, stripped of all their pleasure, but retaining their guilt. What is it then that can promise him a fair passage into the other world, or a comfortable appearance before his dreadful Judge, when he is there? not all the friends and interests, all the riches and honours under heaven, can speak so much as a word for him, or one word of comfort to him in that condition; they may possibly reproach, but they cannot relieve him.

'No; at this disconsolate time, when the busy tempter shall be more than usually apt to vex and trouble him, and the pains of a dying body to hinder and discompose him, and the settlement of worldly affairs to disturb and confound him; and in a word, all things conspire to make his sick bed grievous and uneasy; nothing can then stand up against all these ruins, and speak life in the midst of death, but a clear conscience.

'And the testimony of that shall make the comforts of heaven descend upon his weary head, like a refreshing dew, or shower upon a parched ground. It shall give him some lively earnests, and secret anticipations of his approaching joy. It shall bid his soul go out of the body undauntedly, and lift up its head with confidence before saints and angels. Surely the comfort

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which it conveys at this season, is something bigger than the capacities of mortality, mighty and unspeakable, and not to be understood till it comes to be felt.

'And now, who would not quit all the pleasures, and trash, and trifles, which are apt to captivate the heart of man, and pursue the greatest rigours of piety, and austerities of a good life, to purchase to himself such a conscience, as at the hour of death, when all the friendship in the world shall bid him adieu, and the whole creation turn its back upon him, shall dismiss the soul, and close his eyes with that blessed sentence, 'Well done thou good and faithful servant, enter thou into the joy of thy Lord!"

No. 136. MONDAY, AUGUST 17.

Noctes atque dies patet atri janua ditis.—Virg.

Some of our quaint moralists have pleased themselves with an observation, that there is but one way of coming into the world, but a thousand to go out of it. I have seen a fanciful dream written by a Spaniard, in which he introduces the person of death metamorphosing himself, like another Proteus, into innumerable shapes and figures. To represent the fatality of fevers and agues, with many other distempers and accidents that destroy the life of man; death enters first of all in a body of fire, a little after he appears like a man of snow, then rolls about the room like a cannon ball, then lies on the table like a gilded pill: after this, he transforms himself, of a sudden, into a sword, then dwindles successively to a dagger, to a bodkin, to a crooked pin, to a needle, to a hair. The Spaniard's design, by this allegory, was to show the many assaults to which the life of man is exposed, and to let his reader see, that there was scarce any thing

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in nature so very mean and inconsiderable, but that it was able to[a] overcome him, and lay his head in the dust. I remember Monsieur Paschal, in his reflections on Providence, has this observation upon Cromwell's death. 'That usurper,' says he, 'who had destroyed the royal family in his own nation, who had made all the princes of Europe tremble, and struck a terror into Rome itself, was at last taken out of the world by a fit of the gravel. An atom, a grain of sand,' says he, that would have been of no significancy in any other part of the universe, being lodged in such a particular place, was an instrument of Providence to bring about the most happy revolution, and to remove from the face of the earth this troubler of mankind.' In short, swarms of distempers are every where hovering over us; casualties, whether at home or abroad, whether we wake or sleep, sit or walk, are planted about us in ambuscade; every element, every climate, every season, all nature is full of death.

There are more casualties incident to men than women, as battles,[b] sea-voyages, with several dangerous trades and professions, that often prove fatal to the practitioners. I have seen a treatise written by a learned physician on the distempers peculiar to those who work in stone or marble. It has been, therefore, observed by curious men, that upon a strict examination, there are more males brought into the world than females. Providence, to supply this waste in the species, has made allowances for it, by a suitable redundancy in the male sex. Those who have made the nicest calculations have found, I think, that taking

[a] The construction had been easier and more exact, if the author had said—*there was scarce any thing in nature, however mean and inconsiderable, which was not able to*, &c.

[b] *As battles*, &c. *Battles, sea-voyages, trades, and professions*, are not themselves *casualties*, but situations of life, from which they arise. The author should have said—*such, for instance, as befal them in battles, sea-voyages, or in several dangerous trades*, &c. Or, it might be sufficient to change *as* to *from*.

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one year with another, there are about twenty boys produced to nineteen girls. This observation is so well grounded, that I will at any time lay five to four, that there appear more male than female infants in every weekly bill of mortality. And what can be a more demonstrative argument for the superintendency of Providence?

There are casualties incident to every particular station and way of life. A friend of mine was once saying, that he fancied there would be something new and diverting in a country bill of mortality. Upon communicating this hint to a gentleman who was then going down to his seat, which lies at a considerable distance from London, he told me he would make a collection as well as he could, of the several deaths that had happened in his country for the space of a whole year, and send them up to me in the form of such a bill as I mentioned. The reader will here see that he has been as good as his promise. To make it the more entertaining, he has set down, among the real distempers, some imaginary ones, to which the country people ascribed the deaths of some of their neighbours. I shall extract out of them such only as seem almost peculiar to the country, laying aside fevers, apoplexies, small-pox, and the like, which they have in common with towns and cities.

Of a six-bar gate, fox-hunters
Of a quickset hedge
Two duels, viz.
First, between a frying-pan and a pitchfork
Second, between a joint-stool and a brown jug
Bewitched
Of an evil tongue
Crossed in love
Broke his neck in robbing a henroost

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Cut finger turned to a gangrene by an old gentlewoman of the parish
Surfeit of curds and cream
Took cold sleeping at church
Of a sprain in his shoulder, by saving his dog at a bull-baiting
Lady B——'s cordial water
Knocked down by a quart bottle
Frighted out of his wits by a headless dog with saucer eyes
Of October
Broke a vein in bawling for a knight of the shire
Old women drowned upon trial of witchcraft
Climbing a crow's nest
Chalk and green apples
Led into a horse-pond by a Will of the Wisp
Died of a fright in an exercise of the trained bands
Over-eat himself at a house warming
By the parson's bull
Vagrant beggars worried by the Squire's house-dog
Shot by mistake
Of a mountebank doctor
Of the Merry Andrew
Caught her death in a wet ditch
Old age
Foul distemper

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No. 137. TUESDAY, AUGUST 18.

——————————sanctus haberi
Justitiæque tenax, factis dictisque mereris?
Agnosco procerem——————————Juv.

Horace, Juvenal, Boileau, and indeed the greatest writers in almost every age, have exposed, with all the strength of wit and good sense, the vanity of a man's valuing himself upon his ancestors, and endeavoured to show that true nobility consists in virtue, not in birth. With submission, however, to so many great authorities, I think they have pushed this matter a little too far. We ought in gratitude to honour the posterity of those who have raised either the interest or reputation of their country, and by whose labours we[a] ourselves are more happy, wise or virtuous, than we should have been without them. Besides, naturally speaking, a man bids fairer for greatness of soul, who is the descendant of worthy ancestors, and has good blood in his veins, than one who is come of an ignoble and obscure parentage.[1] For these reasons, I think a man of merit, who is derived from an illustrious line, is very justly to be regarded more than a man of equal merit who has no claim to hereditary honours. Nay, I think those who are indifferent in themselves, and have nothing else to distinguish them but the virtues of their forefathers, are to be looked upon with a degree of veneration even upon that account, and to be

[1] Dante comes nearer to the truth:

Rade volte risurge per li rami
L'umana probitade; questo vuole
Quei chela da perchê da lui si chiami.—Purg. vii. 121.—G.

[a] —*Who have raised—and by whose labours we, &c.* This construction is, indeed, in frequent use, but not so natural as the following would have been—"*who have raised—and who, by their labours, have made ourselves more happy,*" *&c.* The mind loves to proceed in the construction in which it set out, and suffers a kind of torture in having another presently forced upon it.

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more respected than the common run of men who are of low and vulgar extraction.

After having thus ascribed due honours to birth and parentage, I must, however, take notice of those who arrogate to themselves more honours than are due to them upon this account. The first are such who are not enough sensible that vice and ignorance taint the blood, and that an unworthy behaviour degrades and disennobles a man, in the eye of the world, as much as birth and family aggrandize and exalt him.

The second are those who believe a *new* man of an elevated merit is not more to be honoured than an insignificant and worthless man who is descended from a long line of patriots and heroes: or, in other words, behold with contempt a person who is such a man as the first founder of their family was, upon whose reputation they value themselves.

But I shall chiefly apply myself to those whose quality sits uppermost in all their discourses and behaviour. An empty man of a great family is a creature that is scarce conversible. You read his ancestry in his smile, in his air, in his eye-brow. He has, indeed, nothing but his nobility to give employment to his thoughts. Rank and precedency are the important points which he is always discussing within himself. A gentleman of this turn begun a speech in one of King Charles's parliaments: 'Sir, I had the honour to be born at a time——' upon which a rough honest gentleman took him up short, 'I would fain know what that gentleman means: is there any one in this house that has not had the honour to be born as well as himself?' The good sense which reigns in our nation has pretty well destroyed this starched behaviour among men who have seen the world, and know that every gentleman will be treated upon a foot of equality. But there are many who have had their education among women, de

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pendants, or flatterers, that lose[a] all the respect, which would otherwise be paid them, by being too assiduous in procuring it.

My Lord Froth has been so educated in punctilio, that he governs himself by a ceremonial in all the ordinary occurrences of life. He measures out his bow to the degree of the person he converses with. I have seen him in every inclination of the body, from a familiar nod to the low stoop in the salutation-sign. I remember five of us, who were acquainted with one another, met together one morning at his lodgings, when a wag of the company was saying, it would be worth while to observe how he would distinguish us at his first entrance. Accordingly he no sooner came into the room, but casting his eye about, 'My Lord such a one, (says he) your most humble servant. Sir Richard, your humble servant. Your servant, Mr. Ironside. Mr. Ducker, how do you do? Hah! Frank, are you there?

There is nothing more easy than to discover a man whose heart is full of his family. Weak minds that have imbibed a strong tincture of the nursery, younger brothers that have been brought up to nothing, superannuated retainers to a great house. have generally their thoughts taken up with little else.

I had some years ago an aunt of my own, by name Mrs. Martha Ironside, who would never marry beneath herself, and is supposed to have died a maid in the fourscorth year of her age. She was the chronicle of our family, and passed away the greatest part of the last forty years of her life in recounting the antiquity, marriages, exploits, and alliances of the Ironsides. Mrs. Martha conversed generally with a knot of old virgins, who were likewise of good families, and had been very cruel all the beginning of the last century. They were every one of them as proud

[a] *Many who have had—that lose.* To avoid the two unconnected relatives, *who* and *that*—read thus—*many who having had,* or, *who in consequence of having had, &c.—lose all the respect.*

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as Lucifer, but said their prayers twice a day, and in all other respects were the best women in the world. If they saw a fine petticoat at church, they immediately took to pieces the pedigree of her that wore it, and would lift up their eyes to heaven at the confidence of the saucy minx, when they found she was an honest tradesman's daughter. It is impossible to describe the pious indignation that would rise in them at the sight of a man who lived plentifully on an estate of his own getting. They were transported with zeal beyond measure, if they heard of a young woman's matching into a great family upon account only of her beauty, her merit, or her money. In short, there was not a female within ten miles of them that was in possession of a gold watch, a pearl necklace, or a piece of Mechlin lace, but they examined her title to it. My aunt, Martha, used to chide me very frequently for not sufficiently valuing myself. She would not eat a bit all dinner-time, if at an invitation she found she had been seated below herself; and would frown upon me for an hour together, if she saw me give place to any man under a baronet. As I was once talking to her of a wealthy citizen whom she had refused in her youth, she declared to me with great warmth, that she preferred a man of quality in his shirt to the richest man upon the change in a coach and six. She pretended, that our family was nearly related by the mother's side to half a dozen peers; but as none of them knew any thing of the matter, we always kept it as a secret among ourselves. A little before her death she was reciting to me the history of my forefathers; but dwelling a little longer than ordinary upon the actions of Sir Gilbert Ironside, who had a horse shot under him at Edghill fight, I gave an unfortunate *pish!* and asked, 'What was all this to me?' upon which she retired to her closet, and fell a scribbling for three hours together, in which time, as I afterwards found, she struck me out of her will, and left all that she had to my sis

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ter Margaret, a wheedling baggage, that used to be asking questions about her great grandfather from morning to night. She now lies buried among the family of the Ironsides, with a stone over her, acquainting the reader, that she died at the age of eighty years, a spinster, and that she was descended of the ancient family of the Ironsides. After which follows the genealogy drawn up by her own hand.

No. 138. WEDNESDAY, AUGUST 19.

Incenditque animum famæ venientis amore.—VIRG.

THERE is nothing which I study so much in the course of these my daily dissertations as variety. By this means every one of my readers is sure some time or other to find a subject that pleases him, and almost every paper has some particular set of men for its advocates. Instead of seeing the number of my papers every day increasing, they would quickly lie as a drug upon my hands, did not I take care to keep up the appetite of my guests, and quicken it from time to time by something new and unexpected. In short, I endeavour to treat my reader in the same manner as Eve does the angel in that beautiful description of Milton.

So saying, with dispatchful looks in haste
She turns, on hospitable thoughts intent,
What choice to chuse for delicacy best.
What order, so contrived as not to mix
Tastes, not well join'd, inelegant, but bring
Taste after taste, upheld with kindliest change.
Whatever earth, all-bearing mother, yields,
In India east or west, or middle shore,
In Pontus or the Punic coast, or where
Alcinous reigned, fruit of all kinds, in coat

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Rough or smooth rined, or bearded husk, or shell,
She gathers, tribute large, and on the board
Heaps with unsparing hand—— FIFTH BOOK.

If, by this method, I can furnish out a *splendida farrago*, according to the compliment lately paid me in a fine poem published among the exercises of the last Oxford act, I have gained the end which I propose to myself.

In my yesterday's paper, I showed how the actions of our ancestors and forefathers should excite us to every thing that is great and virtuous; I shall here observe, that a regard to our posterity, and those who are to descend from us, ought to have the same kind of influence on a generous mind. A noble soul would rather die than commit an action that should make his children blush when he is in his grave, and be looked upon as a reproach to those who shall live a hundred years after him. On the contrary, nothing can be a more pleasing thought to a man of eminence, than to consider that his posterity, who lie many removes from him, shall make their boast of his virtues, and be honoured for his sake.

Virgil represents this consideration as an incentive of glory to Æneas, when, after having shown him the race of heroes who were to descend from him, Anchises adds with a noble warmth,

Et dubitamus adhuc virtutem extendere factis?

And doubt we yet thro' dangers to pursue
The paths of honour?——— MR. DRYDEN.

Since I have mentioned this passage in Virgil, where Æneas was entertained with the view of his great descendants, I cannot forbear observing a particular beauty, which I do not know that any one has taken notice of. The list which he has there drawn up was in general to do honour to the Roman name, but more particularly to compliment Augustus. For this reason,

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Anchises, who shows Æneas most of the rest of his descendants in the same order that they were to make their appearance in the world,[a] breaks his method for the sake of Augustus, whom he singles out immediately after having mentioned Romulus, as the most illustrious person who was to rise in that empire which the other had founded. He was impatient to describe his posterity raised to the utmost pitch of glory, and therefore passes over all the rest to come at this great man, whom by this means he implicitly represents as making the most conspicuous figure among them. By this artifice, the poet did not only give his emperor the greatest praise he could bestow upon him; but hindered his reader from drawing a parallel, which would have been disadvantageous to him, had he been celebrated in his proper place, that is, after Pompey and Cæsar, who each of them eclipsed the other in military glory.

Though there have been finer things spoken of Augustus than of any other man, all the wits of his age having tried to out-rival[b] one another on that subject, he never received a compliment, which, in my opinion, can be compared, for sublimity of thought, to that which the poet here makes him. The English reader

[a] *In the same order that theg were to make their appearance in the world.* This sentence is only elliptical in omitting the preposition *in;* for the relative, *that,* is used for *which;* and the *preposition* is omitted in sentences of this form, to avoid the ill effect, which a repetition of *in* would have on the ear. Our language loves these ellipses, in the *familiar* style, especially; and gains this advantage by the use of them, that it emulates the conciseness of those languages, where the case includes the preposition; as—"*eodem ordine quo.*"

It is true, the perspicuity is not equal, in the two cases; and, therefore, we do not take this liberty, or we take it with more caution, in the *solemn* style, that is, when we treat matters of importance, or, when we would express what we say, with energy. But, in *conversation,* to which the familiar style conforms itself, it is graceful to be concise where there is small danger of being obscure. In this case, to insert the *preposition,* or sometimes the *relative* itself, would be to *affect* perspicuity, which, too, could only serve—"*nugis addere pondus.*"

[b] *Tried to out-rival.* Ill expressed, and means no more than—*tried to out-try.* It should be *tried to out-go,* or *exceed,* one another

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may see a faint shadow of it in Mr. Dryden's translation, for the original is inimitable.

Hic vir, hic est, &c.

But next behold the youth of form divine,
Cæsar himself, exalted in his line;
Augustus, promis'd oft, and long foretold,
Sent to the realm that Saturn rul'd of old;
Born to restore a better age of gold.
Afric, and India, shall his pow'r obey,
He shall extend his propagated sway
Beyond the solar year, without the starry way,
Where Atlas turns the rolling heavens around:
And his broad shoulders with their light are crown'd.
At his foreseen approach, already quake
The Caspian kingdoms, and Mæotian lake.
Their seers behold the tempest from afar;
And threat'ning oracles denounce the war.
Nile hears him knocking at his sevenfold gates,
And seeks his hidden spring, and fears his nephew's fates.
Nor Hercules more lands or labours knew,
Not tho' the brazen-footed hind he slew;
Freed Erymanthus from the foaming boar,
And dipp'd his arrows in Lernæan gore.
Nor Bacchus, turning from his Indian war,
By tigers drawn triumphant in his car.
From Nisus top descending on the plains;
With curling vines around his purple reins.
And doubt we yet thro' dangers to pursue
The paths of honour?————

I could show out of other poets the same kind of vision as this in Virgil, wherein the chief persons of the poem have been entertained with the sight of those who were to descend from them; but instead of that, I shall conclude with the rabbinical story which has in it the oriental way of thinking, and is therefore very amusing.

'Adam, (say the Rabbins) a little after his creation, was presented with a view of all those souls who were to be united to

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human bodies, and take their turn after him upon the earth. Among others, the vision set before him the soul of David. Our great ancestor was transported at the sight of so beautiful an apparition; but to his unspeakable grief was informed, that it was not to be conversant among men the space of one year.

> Ostendent terris hunc tantum fata, neque ultrà
> Esse sinent.

Adam, to procure a longer life for so fine a piece of human nature, begged that threescore and ten years (which he heard would be the age of man in David's time) might be taken out of his own life, and added to that of David. Accordingly (say the Rabbins) Adam falls short of a thousand years, which was to have been the compleat term of his life, but just so many years as make up the life of David. Adam having lived 930 years, and David 70.'

This story was invented to show the high opinion which the Rabbins entertained of this man after God's own heart, whom the prophet, who was his own contemporary, could not mention without rapture, where he records the last poetical composition of David, of David the son of Jesse, of the man who was raised up on high, of the anointed of the God of Jacob, of the sweet psalmist of Israel.

NO. 139. THURSDAY, AUGUST 20.

——— prisca fides facto, sed fama perennis.—VIRG.

"MOST VENERABLE NESTOR,

"I FIND that every body is very much delighted with the voice of your lion. His roarings against the tucker have been most melodious and emphatical. It is to be hoped, that the

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ladies will take warning by them, and not provoke him to greater outrages; for I observe, that your lion, as you yourself have told us, is made up of mouth and paws. For my own part, I have long considered with myself how I might express my gratitude to this noble animal that has so much the good of our country at his heart. After many thoughts on this subject, I have at length resolved to do honour to him, by compiling a history of his species, and extracting out of all authors whatever may redound to his reputation. In the prosecution of this design, I shall have no manner of regard to what Æsop has said upon the subject, whom I look upon to have been a republican, by the unworthy treatment which he often gives to this king of beasts, and whom, if I had time, I could convict of falsehood and forgery in almost every matter of fact which he has related of this generous animal. Your romance writers are likewise a set of men whose authority I shall build upon very little in this case. They all of them are born with a particular antipathy to lions, and give them no more quarter than they do giants, wherever they chance to meet them. There is not one of the seven champions, but when he has nothing else to do, encounters with a lion, and you may be sure always gets the better of him. In short, a knight-errant lives in a perpetual state of enmity with this noble creature, and hates him more than all things upon the earth, except a dragon. Had the stories recorded of them by these writers been true, the whole species would have been destroyed before now. After having thus renounced all fabulous authorities, I shall begin my memoirs of the lion with a story related of him by Aulus Gellius and extracted by him out of Dion Cassius, an historian of undoubted veracity. It is the famous story of Androcles the Roman slave, which I premise for the sake of my learned reader, who needs go no further in it if he has read it already.

"Androcles was the slave of a noble Roman who was pro-

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consul of Afric. He had been guilty of a fault, for which his master would have put him to death, had not he found an opportunity to escape out of his hands, and fled[a] into the deserts of Numidia. As he was wandering among the barren sands, and almost dead with heat and hunger, he saw a cave in the side of a rock. He went into it, and finding at the further end of it a place to sit down upon, rested there for some time. At length, to his great surprise, a huge overgrown lion entered at the mouth of the cave, and seeing a man at the upper end of it, immediately made towards him. Androcles gave himself for gone; but the lion, instead of treating him as he expected, laid his paw upon his lap, and with a complaining kind of voice fell a licking his hand. Androcles, after having recovered himself a little from the fright he was in, observed the lion's paw to be exceedingly swelled by a large thorn that stuck in it. He immediately pulled it out, and by squeezing the paw very gently, made a great deal of corrupt matter run out of it, which probably freed the lion from the great anguish he had felt some time before. The lion left him upon receiving this good office from him, and soon after returned with a fawn which he had just killed. This he laid down at the feet of his benefactor, and went off again in pursuit of his prey. Androcles, after having sodden the flesh of it by the sun, subsisted upon it until the lion had supplied him with another. He lived many days in this frightful solitude, the lion catering for him with great assiduity. Being tired at length of this savage society, he was resolved to deliver himself up into his master's hands, and suffer the worst effects of his displeasure, rather than be thus driven out from mankind. His master, as

[a] *And fled.* Better, *and fly*—it is more natural to connect, *fly*, with *escape*, than, *fled*, with *found;* not only from the greater distance of these last verbs, but, because the verb, *found*, is transitive, and the other two, *escape*, and *fly*, neutrals, which, therefore, have a more immediate relation to each other.

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was customary for the proconsuls of Afric, was at that time getting together a present of all the largest lions that could be found in the country, in order to send them to Rome, that they might furnish out a show to the Roman people. Upon his poor slave's surrendering himself into his hands, he ordered him to be carried away to Rome as soon as the lions were in readiness to be sent, and that, for his crime, he should be exposed to fight with one of the lions in the amphitheatre, as usual, for the diversion of the people. This was all performed accordingly. Androcles, after such a strange run of fortune, was now in the area of the theatre amidst thousands of spectators, expecting every moment when his antagonist would come out upon him. At length, a huge, monstrous lion leaped out from the place where he had been kept hungry for the show. He advanced with great rage towards the man, but on a sudden, after having regarded him a little wistfully, fell to the ground, and crept towards his feet with all the signs of blandishment and caress. Androcles, after a short pause, discovered that it was his old Numidian friend, and immediately renewed his acquaintance with him. Their mutual congratulations were very surprising to the beholders, who, upon hearing an account of the whole matter from Androcles, ordered him to be pardoned, and the lion to be given up into his possession. Androcles returned, at Rome, the civilities which he had received from him in the deserts of Afric. Dion Cassius says, that he himself saw the man leading the lion about the streets of Rome, the people every where gathering about them, and repeating to one another, *Hic est leo hospes hominis, hic est homo medicus leonis.* 'This is the lion who was the man's host this is the man who was the lion's physician

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No. 140. FRIDAY, AUGUST 21.

———Quibus incendi jam frigidus ævo
Laomedontiades, vel Nestoris hernia possit.—Juv.

I HAVE lately received a letter from an astrologer in Moorfields, which I have read with great satisfaction. He observes to me, that my lion at Button's coffee-house was very luckily erected in the very month when the sun was in Leo. He further adds, that upon conversing with the above-mentioned Mr. Button, (whose other name he observes is Daniel, a good omen still with regard to the lion his cohabitant) he had discovered the very hour in which the said lion was set up; and that, by the help of other lights, which he had received from the said Mr. Button, he had been enabled to calculate the nativity of the lion. This mysterious philosopher acquaints me, that the sign of Leo in the heavens immediately precedes that of Virgo, by which, says he, is signified the natural love and friendship the lion bears to virginity, and not only to virginity, but to such matrons likewise as are pure and unspotted, from whence he foretels the influence which the roarings of my lion are likely to have over the female world, for the purifying of their behaviour, and bettering of their manners. He then proceeds to inform me, that in the most exact astrological schemes, the lion is observed to affect, in a more particular manner, the legs and the neck, as well as to allay the power of the Scorpion in those parts which are allotted to that fiery constellation. From hence he very naturally prognosticates, that my lion will meet with great success in the attacks he has made on the untuckered stays and short petticoat, and that, in a few months, there will not be a female bosom or ancle uncovered in Great Britain. He concludes, that by the rules of his art he foresaw

[1] A set of fanatics had established themselves about this time in Moorfields, giving themselves out for prophets, &c., but for want of persecution, soon fell into discredit.—G

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five years ago, that both the pope and myself should about this time unite our endeavours in this particular, and that sundry mutations and revolutions would happen in the female dress.

I have another letter by me from a person of a more volatile and airy genius, who, finding this great propension in the fair sex to go uncovered, and thinking it impossible to reclaim them entirely from it, is for compounding the matter with them, and finding out a middle expedient between nakedness and clothing. He proposes, therefore, that they should imitate their great grandmothers the Briths or Picts, and paint the parts of their bodies which are uncovered with such figures as shall be most to their fancy. 'The bosom of the coquette,' says he, 'may bear the figure of a Cupid, with a bow in his hand, and his arrow upon the string. The prude might have a Pallas, with a shield and Gorgon's head.' In short, by this method, he thinks every woman might make very agreeable discoveries of herself, and, at the same time, show us what she would be at. But, by my correspondent's good leave, I can by no means consent to spoil the skin of my pretty country-women. They could find no colours half so charming as those which are natural to them; and though, like the old Picts, they painted the sun itself upon their bodies, they would still change for the worse, and conceal something more beautiful than what they exhibited.

I shall, therefore, persist in my first design, and endeavour to bring about the reformation in neck and legs which I have so long aimed at. Let them but raise their stays and let down their petticoats, and I have done. However, as I will give them space to consider of it, I design this for the last time that my lion shall roar upon the subject during this season, which I give public notice of, for the sake of my correspondents, that they may not be at an unnecessary trouble or expence in furnishing me with any informations relating to the tucker before the beginning of

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next winter, when I may again resume that point if I find occasion for it. I shall not, however, let it drop, without acquainting my reader, that I have written a letter to the pope upon it, in order to encourage him in his present good intentions, and that we may act by concert in this matter. Here follows the copy of my letter

"To Pope Clement the Eighth, Nestor Ironside, greeting.

"Dear Brother,

"I have heard, with great satisfaction, that you have forbidden your priests to confess any woman who appears before them without a tucker, in which you please me well. I do agree with you, that it is impossible for the good man to discharge his office as he ought, who gives an ear to those alluring penitents that discover their hearts and necks to him at the same time. I am labouring, as much as in me lies, to stir up the same spirit of modesty among the women of this island, and should be glad we might assist one another in so good a work. In order to it, I desire that you will send me over the length of a Roman lady's neck, as it stood before your late prohibition. We have some here who have necks of one, two, and three foot in length, some that have necks which reach down to their middles, and, indeed, some who may be said to be all neck and no body. I hope, at the same time, you observe the stays of your female subjects, that you have also an eye to their petticoats, which rise in this island daily. When the petticoat reaches but to the knee, and the stays fall to the fifth rib (which I hear is to be the standard of each, as it has been lately settled in a junto of the sex) I will take care to send you one of either sort, which I advertise you of before-hand, that you may not compute the stature of our English women from the length of their garments. In the mean time,

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I have desired the master of a vessel, who tells me that he shall touch at Civita Vecchia, to present you with a certain female machine, which, I believe, will puzzle your infallibility to discover the use of it.[a] Not to keep you in suspense, it is what we call in this country a hooped petticoat. I shall only beg of you to let me know, whether you find any garment of this nature among all the relics of your female saints, and, in particular, whether it was ever worn by any of your twenty thousand virgin martyrs.

"Your's, *usque ad aras*,
"NESTOR IRONSIDE."

I must not dismiss this letter without declaring myself a good Protestant, as I hint in the subscribing part of it. This I think necessary to take notice of, least I should be accused, by an author of unexampled stupidity, for corresponding with the head of the Romish church.

No. 152. FRIDAY, SEPTEMBER 4.

Quin potiùs pacem æternam pactosque hymenæos
Exercemus————————VIRG.

THERE is no rule in Longinus which I more admire, than that wherein he advises an author who would attain to the sublime, and writes for eternity, to consider, when he is engaged in his composition, what Homer or Plato, or any other of those heroes in the learned world, would have said or thought upon the same occasion. I have often practised this rule, with regard to the

[a] *Which, I believe, will puzzle your infallibility to discover the use of it* Badly expressed. It should be—*of which, I believe, it will puzzle your infallibility to discover the use.*

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best authors among the ancients, as well as among the moderns. With what success I must leave to the judgment of others. I may at least venture to say, with Mr. Dryden, where he professes to have imitated Shakespear's style, that in imitating such great authors I have always excelled myself.

I have also, by this means, revived several antiquated ways of writing, which, though very instructive and entertaining, had been laid aside, and forgotten for some ages. I shall, in this place, only mention those allegories, wherein virtues, vices, and human passions, are introduced as real actors. Though this kind of composition was practised by the finest authors among the ancients, our countryman Spencer is the last writer of note who has applied himself to it with success.[1]

That an allegory may be both delightful and instructive; in the first place, the fable of it ought to be perfect, and, if possible, to be filled with surprising turns and incidents. In the next, there ought to be useful morals and reflections couched under it, which still receive a greater value from their being new and uncommon; as also from their appearing difficult to have been thrown[a] into emblematical types and shadows.

I was once thinking to have written a whole canto in the spirit of Spencer, and in order to it, contrived a fable of imaginary persons and characters. I raised it on that common dispute between the comparative perfections and pre-eminence of the two sexes, each of which have very frequently had their advocates[b] among the men of letters. Since I have not time to

[1] If it be true that when Addison wrote his epistle to Sacheverell (Vol. I. p. 171), he had never read Spenser, he had evidently done so afterwards.—G.

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[a] *Their appearing difficult to have been thrown.* Clumsily expressed. Better thus—*as also from their being such as it may seem difficult to throw.*

[b] It may seem more exact to say—*each* of which *hath* very frequently

accomplish this work, I shall present my reader with the naked fable, reserving the embellishments of verse and poetry to another opportunity.

The two sexes contending for superiority, were once at war with each other, which was chiefly carried on by their auxiliaries. The males were drawn up on the one side of a very spacious plain, the females on the other; between them was left a very large interval for their auxiliaries to engage in. At each extremity of this middle space lay encamped several bodies of neutral forces, who waited for the event of the battle before they would declare themselves, that they might then act as they saw occasion.

The main body of the male auxiliaries was commanded by Fortitude; that of the female by Beauty. Fortitude begun[a] the onset on Beauty, but found, to his cost, that she had such a particular witchcraft in her looks, as withered all his strength. She played upon him so many smiles and glances, that she quite weakened and disarmed him.

In short, he was ready to call for quarter, had not Wisdom come to his aid: this was the commander of the male right wing, and would have turned the fate of the day, had not he been timely opposed by Cunning, who commanded the left wing of the female auxiliaries. Cunning was the chief engineer of the fair army; but upon this occasion was posted, as I have here said, to receive the attacks of Wisdom. It was very entertaining to see the workings of these two antagonists; the conduct of the one, and the stratagems of the other. Never was there a more equal match. Those who beheld it, gave the victory sometimes to the

had *its* advocates—or parenthetically thus—which *have, each of them,* very frequently, had *their* advocates.

[a] *Begun,* is the participle,—*hath begun.* It should have been *began,* in the imperfect tense. [*Begun,* according to Latham, is the plural. V. Latham's English Lang. p. 313, 3d ed.—G.]

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one, and sometimes to the other, though most declared the advantage was on the side of the female commander.

In the mean time, the conflict was very great in the left wing of the army, where the battle began to turn to the male side. This wing was commanded by an old experienced officer called Patience, and on the female side by a general known by the name of Scorn. The latter, that fought after the manner of the Parthians, had the better of it all the beginning of the day; but being quite tired out, with the long pursuits, and repeated attacks of the enemy, who had been repulsed above a hundred times, and rallied as often, begun to think of yielding. When on a sudden, a body of neutral forces began to move. The leader was of an ugly look, and gigantic stature. He acted like a Drawcansir, sparing neither friend nor foe. His name was Lust. On the female side he was opposed by a select body of forces, commanded by a young officer that had the face of a cherubim, and the name of Modesty. This beautiful young hero was supported by one of a more masculine turn, and fierce behaviour, called by men HONOUR, and by the gods PRIDE. This last made an obstinate defence, and drove back the enemy more than once, but at length resigned at discretion.

The dreadful monster, after having overturned whole squadrons in the female army, fell in among the males, where he made a more terrible havoc than on the other side. He was here opposed by Reason, who drew up all his forces against him, and held the fight in suspense for some time, but at length quitted the field.

After a great ravage on both sides, the two armies agreed to join against this common foe. And in order to it, drew out a small chosen band, whom they placed, by consent, under the conduct of Virtue, who, in a little time, drove this foul ugly monster out of the field

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Upon his retreat, a second neutral leader, whose name was Love, marched in between the two armies. He headed a body of ten thousand winged boys that threw their darts and arrows promiscuously among both armies. The wounds they gave were not the wounds of an enemy. They were pleasing to those that felt them; and had so strange an effect, that they wrought a spirit of mutual friendship, reconciliation, and good-will in both sexes. The two armies now looked with cordial love on each other, and stretched out their arms with tears of joy, as longing to forget old animosities, and embrace one another.

The last general of neutrals, that appeared in the field, was Hymen, who marched immediately after Love, and seconding the good inclinations which he had inspired, joined the hands of both armies. Love generally accompanied him, and recommended the sexes, pair by pair, to his good offices.

But as it is usual enough for several persons to dress themselves in the habit of a great leader, Ambition and Avarice had taken on them the garb and habit of Love, by which means they often imposed on Hymen, by putting into his hands several couples whom he would never have joined together, had it not been brought about[a] by the delusion of these two impostors

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No. 153. SATURDAY, SEPTEMBER 5.

Admiranda tibi levium spectacula rerum.—Virg.

There is no passion which steals into the heart more imperceptibly, and covers itself under more disguises, than pride. For

[a] *Had it not been brought about.* *It, i. e.* their being joined together. This careless manner of expression might have been avoided, by saying simply—*had he not been deluded by these two impostors.*

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my own part, I think, if there is any passion or vice which I am wholly a stranger to, it is this; though, at the same time, perhaps, this very judgment which I form of myself, proceeds, in some measure, from this corrupt principle.

I have been always wonderfully delighted with that sentence in holy writ, 'Pride was not made for man.' There is not, indeed, any single view of human nature, under its present condition, which is not sufficient to extinguish in us all the secret seeds of pride;[a] and, on the contrary, to sink the soul into the lowest state of humility, and what the schoolmen call self-annihilation. Pride was not made for man, as he is,

1. A sinful,
2. An ignorant,
3. A miserable being.

There is nothing in his understanding, in his will, or, in his present condition, that can tempt any considerate creature to pride or vanity.

These three very reesons why he should not be proud, are, notwithstanding, the reasons why he is so. Were not he a sinful creature, he would not be subject to a passion which rises from the depravity of his nature; were he not an ignorant creature, he would see that he has nothing to be proud of; and were not the whole species miserable, he would not have those wretched objects of comparison before his eyes, which are the occasions of this passion, and which make one man value himself more than another.

A wise man will be contented that his glory be deferred till such time as he shall be truly glorified; when his understanding

[a] *Seeds of pride.* We say, indeed, *seeds* of fire, and we may *extinguish* such seeds. But this is a poetical, that is, an uncommon sense of the word *seeds.* It had been easier and better to say, (as the author himself has done, on another occasion,) *to kill in us the secret seeds of pride,* &c. Spect. No. 531.

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shall be cleared, his will rectified, and his happiness assured; or, in other words, when he shall be neither sinful nor ignorant, nor miserable.

If there be any thing which makes human nature appear ridiculous to beings of superior faculties, it must be pride. They know so well the vanity of those imaginary perfections that swell the heart of man, and of those little supernumerary advantages, whether in birth, fortune, or title, which one man enjoys above another, that it must certainly very much astonish, if it does not very much divert them, when they see a mortal puffed up, and valuing himself above his neighbours, on any of these accounts, at the same time that he is obnoxious to all the common calamities of the species.

To set this thought in its true light,[a] we will fancy, if you please, that yonder mole-hill is inhabited by reasonable creatures, and that every pismire (his shape and way of life only excepted) is endowed with human passions. How should we smile to hear one give us an account of the pedigrees, distinctions, and titles that reign among them! Observe how the whole swarm divide and make way for the pismire that passes through them. You must understand he is an emmet of quality, and has better blood in his veins than any pismire in the mole-hill. Do not you see how sensible he is of it, how slow he marches forward, how the whole rabble of ants keep their distance? Here you may observe one placed upon a little eminence, and looking down on a

[a] The comparison here carried on with so much vivacity of humour is equally a favourite with the *religionist*, and *free-thinker*, but on very different considerations; with the *religionist*, who intends to mortify human pride, and with the *free-thinker*, who employs it to degrade and vilify human nature. The *former* would shew how man becomes *ridiculous*, by departing from the rule of his nature, *reason;* the *latter* would have us infer from it, that the most *reasonable* pursuits of man, are *insignificant*. But to make out this last conclusion, more must be taken for granted, than the parallel implies, or the libertine will ever prove: I mean, that the reasonable conduct of the passions has no influence on the enjoyment of this life, or of another.

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long row of labourers. He is the richest insect on this side the nillock, he has a walk of half a yard in length, and a quarter of an inch in breadth; he keeps a hundred menial servants, and has, at least, fifteen barley-corns in his granary. He is now chiding and beslaving the emmet that stands before him, and who, for all that we can discover, is as good an emmet as himself.

But here comes an insect of figure! Do not you take notice of a little white straw that he carries in his mouth? That straw, you must understand, he would not part with for the longest tract about the mole-hill; did you but know what he has undergone to purchase it! See how the ants of all qualities and conditions swarm about him. Should this straw drop out of his mouth, you would see all this numerous circle of attendants follow the next that took it up, and leave the discarded insect, or run over his back, to come at his successor.

If now you have a mind to see all the ladies of the mole-hill, observe first the pismire that listens to the emmet on her left hand, at the same time that she seems to turn away her head from him. He tells this poor insect that she is a goddess, that her eyes are brighter than the sun, that life and death are at her disposal. She believes him, and gives herself a thousand little airs upon it. Mark the vanity of the pismire on your left hand. She can scarce crawl with age, but you must know she values herself upon her birth; and if you mind, spurns at every one that comes within her reach. The little nimble coquette that is running along by the side of her, is a wit. She has broke many a pismire's heart. Do but observe what a drove of lovers are running after her.

We will here finish this imaginary scene; but first of all, to draw the parallel closer, will suppose, if you please, that death comes down upon the mole-hill, in the shape of a cock-sparrow, who picks up, without distinction, the pismire of quality and his

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flatterers, the pismire of substance and his day-labourers, the white-straw officer and his sycophants, with all the goddesses, wits, and beauties of the mole-hill.

May we not imagine that beings of superior natures and perfections, regard all the instances of pride and vanity, among our own species, in the same kind of view, when they take a survey of those who inhabit the earth; or, in the language of an ingenious French poet, of those pismires that people this heap of dirt, which human vanity has divided into climates and regions?

No. 154. MONDAY, SEPTEMBER 7.

Omnia transformant sese in miracula rerum.—VIRG.

I QUESTION not but the following letter will be entertaining to those who were present at the late masquerade, as it will recal into their minds several merry particulars that passed in it, and, at the same time, be very acceptable to those who were at a distance from it, as they may form from hence some idea of this fashionable amusement.

To Nestor Ironside, Esq.

Per viam Leonis.

"SIR,

"I COULD scarce ever go into good company, but the discourse was on the ambassador, the politeness of his entertainments, the goodness of his Burgundy and Champaign, the gaiety of his masquerades, with the odd fantastical dresses which were made use of in those midnight solemnities. The noise these diversions made at last raised my curiosity, and for once I resolved to be present at them, being at the same time provoked to it by a lady

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I then made my addresses to, one of a sprightly humour, and a great admirer of such novelties. In order to it, I hurried my habit, and got it ready a week before the time, for I grew impatient to be initiated in these new mysteries. Every morning I drest myself in it, and acted before the looking-glass, so that I am vain enough to think I was as perfect in my part, as most who had oftener frequented these diversions. You must understand, I personated a devil, and that for several weighty reasons. First, because appearing as one of that fraternity, I expected to meet with particular civilities from the more polite and better bred part of the company. Besides, as from their usual reception, they are called familiars, I fancied I should, in this character, be allowed the greatest liberties, and soonest be led into the secrets of the masquerade. To recommend and distinguish me from the vulgar, I drew a very long tail after me. But to speak the truth, what persuaded me most to this disguise was, because I heard an intriguing lady say, in a large company of females, who unanimously assented to it, that she loved to converse with such, for that generally they were very clever fellows who made choice of that shape. At length, when the long wished for evening came, which was to open to us such vast scenes of pleasure, I repaired to the place appointed about ten at night, where I found nature turned top-side turvy; women changed into men, and men into women, children in leading-strings seven foot high, courtiers transformed into clowns, ladies of the night into saints, people of the first quality into beasts or birds, gods or goddesses; I fancied I had all Ovid's Metamorphoses before me. Among these were several monsters to which I did not know how to give a name;

——————————worse
Than fables yet have feigned, or fear conceiv'd,
Gorgons, and hydras, and chimeras dire.—MILTON.

'In the middle of the first room I met with one dressed in a

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shroud. This put me in mind of the old custom of serving up a death's head at a feast. I was a little angry at the dress, and asked the gentleman whether he thought a dead man was fit company for such an assembly; but he told me, that he was one who loved his money, and that he considered this dress would serve him another time. This walking corse was followed by a gigantic woman with a high crowned hat, that stood up like a steeple over the heads of the whole assembly. I then chanced to tread upon the foot of a female quaker, to all outward appearance; but was surprised to hear her cry out, 'D—n you, you son of a ——,' upon which I immediately rebuked her, when all of a sudden, resuming her character, 'Verily, (says she) I was to blame, but thou hast bruised me sorely.' A few moments after this adventure, I had like to have been knocked down[a] by a shepherdess, for having run my elbow a little inadvertently into one of her sides. She swore like a trooper, and threatened me with a very masculine voice; but I was timely taken off by a Presbyterian parson, who told me in a very soft tone, that he believed I was a pretty fellow, and that he would meet me in Spring-garden tomorrow night. The next object I saw was a chimney-sweeper, made up of black crape and velvet, (with a huge diamond in his mouth) making love to a butterfly. On a sudden I found myself among a flock of bats, owls, and lawyers: but what took up my attention most was, one dressed in white feathers that represented a swan. He would fain have found out a Leda among the fair sex, and, indeed, was the most unlucky bird in the company. I was then engaged in discourse with a running footman, but as I treated him like what he appeared to be, a Turkish emperor whispered me in the ear, desiring me to use him civilly, for that

[a] *I had like to have been knocked down.* The past time, *had* in *had like*, fixes the time of *being knocked down* to the *present*. It should, then, be—"*I had like to be knocked down.*"

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it was his master. I was here interrupted by the famous large figure of a woman, hung with little looking-glasses. She had a great many that followed her as she passed by me, but I would not have her value herself upon that account, since it was plain they did not follow so much to look upon her as to see themselves. The next I observed was a nun making an assignation with a heathen god, for I heard them mention the Little Piazza in Covent-Garden. I was by this time exceeding hot, and thirsty, so that I made the best of my way to the place where wine was dealt about in great quantities. I had no sooner presented myself before the table, but a magician, seeing me, made a circle over my head with his wand, and seemed to do me homage. I was at a loss to account for his behaviour; until I recollected who I was: this, however, drew the eyes of the servants upon me, and immediately procured me a glass of excellent Champaign. The magician said I was a spirit of an adust and dry constitution; and desired that I might have another refreshing glass, adding withal, that it ought to be a brimmer. I took it in my hand, and drank it off to the magician. This so enlivened me, that I led him by the hand into the next room, where we danced a rigadoon together. I was here a little offended at a jackanapes of a Scaramouch, that cried out, 'Avaunt Satan!' and gave me a little tap on my left shoulder, with the end of his lath sword. As I was considering how I ought to resent this affront, a well-shaped person that stood at my left-hand, in the figure of a bellman, cried out with a suitable voice, 'Past twelve a clock.' This put me in mind of bed-time: accordingly I made my way towards the door, but was intercepted by an Indian king, a tall, slender youth, dressed up in a most beautiful party-coloured plumage. He regarded my habit very attentively; and after having turned me about once or twice, asked me whom I had been tempting; I could not tell what was the matter with me, but my heart leaped

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as soon as he touched me, and was still in greater disorder, upon my hearing his voice. In short, I found, after a little discourse with him, that his Indian majesty was my dear Leonora, who knowing the disguise I had put on, would not let me pass by her unobserved. Her awkward manliness made me guess at her sex, and her own confession quickly let me know the rest. This masquerade did more for me than a twelvemonth's courtship: for it inspired her with such tender sentiments that I married her the next morning.

"How happy I shall be in a wife taken out of a masquerade, I cannot yet tell; but I have reason to hope the best, Leonora having assured me it was the first and shall be the last time of her appearing at such an entertainment.

"And now, sir, having given you the history of this strange evening, which looks rather like a dream than a reality, it is my request to you, that you will oblige the world with a dissertation on masquerades in general, that we may know how far they are useful to the public, and consequently how far they ought to be encouraged. I have heard of two or three very odd accidents that have happened upon this occasion, as in particular, of a lawyer's being now big-bellied, who was present at the first of these entertainments; not to mention (what is still more strange) an old man with a long beard, who was got with child by a milk-maid; but in cases of this nature, where there is such a confusion of sex, age, and quality, men are apt to report rather what might have happened, than what really came to pass. Without giving credit therefore to any of these rumours, I shall only renew my petition to you, that you will tell us your opinion at large of these matters, and am,

"Sir, &c.

"LUCIFER"

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No. 155. TUESDAY, SEPTEMBER 8.

——————————libelli Stoici inter sericos
Jacere pulvillos amant.—Hor.

I HAVE often wondered that learning is not thought a proper ingredient in the education of a woman of quality or fortune. Since they have the same improvable minds as the male part of the species, why should they not be cultivated by the same methods? why should reason be left to itself in one of the sexes, and be disciplined with so much care in the other?

There are some reasons why learning seems more adapted to the female world, than to the male. As in the first place, because they have more spare time upon their hands, and lead a more sedentary life. Their employments are of a domestic nature, and not like those of the other sex, which are often inconsistent with study and contemplation. The excellent lady, the Lady Lizard, in the space of one summer, furnished a gallery with chairs and couches of her own and her daughters' working; and at the same time heard all Dr. Tillotson's Sermons twice over. It is always the custom for one of the young ladies to read, while the others are at work; so that the learning of the family is not at all prejudicial to its manufactures. I was mightily pleased, the other day, to find them all busy in preserving several fruits of the season, with the Sparkler in the midst of them, reading over The Plurality of Worlds.[1] It was very entertaining to me to see them dividing their speculations between jellies and stars, and making a sudden transition from the sun to an apricot, or from the Copernican system to the figure of a cheese-cake.

A second reason why women should apply themselves to use-

[1] Fontenelle's celebrated dialogue—De la Pluralité des Mondes, which has been supposed to have been one of Addison's models in the Dialogues on Medals—though no two authors can be more unlike.—G.

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ful knowledge rather than men, is, because they have the natural gift of speech in greater perfection. Since they have so excellent a talent, such a *copia verborum*, or plenty of words, it is pity they should not put it to some use. If the female tongue will be in motion, why should it not be set to go right? Could they discourse about the spots in the sun, it might divert them from publishing the faults of their neighbours: could they talk of the different aspects and conjunctions of the planets, they need not be at the pains to comment upon oglings and clandestine marriages. In short, were they furnished with matters of fact, out of arts and sciences, it would now and then be of great ease to their invention.

There is another reason why those, especially who are women of quality, should apply themselves to letters; namely, because their husbands are generally strangers to them.

It is great pity there should be no knowledge in a family. For my own part, I am concerned when I go into a great house, where, perhaps, there is not a single person that can spell, unless it be by chance the butler, or one of the footmen. What a figure is the young heir likely to make, who is a dunce both by father and mother's side?

If we look into the histories of famous women, we find many eminent philosophers of this sex. Nay, we find that several females have distinguished themselves in those sects of philosophy which seem almost repugnant to their natures. There have been famous female Pythagoreans, notwithstanding most of that philosophy consisted in keeping a secret, and that the disciple was to hold her tongue five years together. I need not mention Portia, who was a stoic in petticoats: nor Hipparchia, the famous she cynic,[a] who arrived at such a perfection in her

[a] An oddly chosen instance, if the author meant, in earnest, to recommend philosophy to his female disciples. But his *badinage*, by being pur

studies that she conversed with her husband, or man-planter, in broad day-light, and in the open streets.

Learning and knowledge are perfections in us, not as we are men, but as we are reasonable creatures, in which order of beings the female world is upon the same level with the male. We ought to consider in this particular, not what is the sex, but what is the species to which they belong. At least, I believe every one will allow me, that a female philosopher is not so absurd a character, and so opposite to the sex, as a female gamester; and that it is more irrational for a woman to pass away half a dozen hours at cards or dice, than in getting up stores of useful learning. This, therefore, is another reason why I would recommend the studies of knowledge to the female world, that they may not be at a loss how to employ those hours that lie upon their hands.

I might also add this motive to my fair readers, that several of their sex, who have improved their minds by books and literature, have raised themselves to the highest posts of honour and fortune. A neighbouring nation may at this time furnish us with a very remarkable instance[a] of this kind, but I shall conclude this head with the history of Athenais, which is a very signal example to my present purpose.

The emperor Theodosius being about the age of one and twenty, and designing to take a wife, desired his sister Pulcheria

sued too far, has led him out of his subject. He was sensible of the escape, and returns to it again, though not with the best grace, in what follows.

[a] *Madam Maintenon.*—The character of this lady was but imperfectly known at that time. We now understand that she was the most virtuous, as well as the most accomplished woman, in the world.

[If the learned bishop had been given to satire, the last sentence might have been taken for irony. The intimate friend of Ninon de l' Enclos, and protegée and rival of Madame de Montespan, can hardly be said to have been the most virtuous woman in the world; though her accomplishments were unquestionably great, and her subsequent virtue highly exemplary.—G.]

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and his friend Paulinus to search his whole empire for a woman of the most exquisite beauty and highest accomplishments. In the midst of this search, Athenais, a Grecian virgin, accidentally offered herself. Her father, who was an eminent philosopher of Athens, and had bred her up in all the learning of that place, at his death left her but a very small portion, in which also she suffered great hardships from the injustice of her two brothers. This forced her upon a journey to Constantinople, where she had a relation who represented her case to Pulcheria, in order to obtain some redress from the emperor. By this means, that religious princess became acquainted with Athenais, whom she found the most beautiful woman of her age, and educated under a long course of philosophy in the strictest virtue, and most unspotted innocence. Pulcheria was charmed with her conversation, and immediately made her reports to the emperor, her brother Theodosius. The character she gave made such an impression on him, that he desired his sister to bring her away immediately to the lodgings of his friend Paulinus, where he found her beauty and her conversation beyond the highest idea he had framed of them. His friend Paulinus converted her to Christianity, and gave her the name of Eudocia; after which the emperor publicly espoused her, and enjoyed all the happiness in his marriage which he promised himself from such a virtuous and learned bride.[1] She not only forgave the injuries which her two brothers had done her, but raised them to great honours; and by several works of learning, as well as by an exemplary life, made herself so dear to the whole empire, that she had many statues erected to her memory, and is celebrated by the fathers of the church as the ornament of her sex.

[1] Not altogether correct. She quarrelled with Pulcheria, and passed the last sixteen years of her life in exile and disgrace.—G.

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No. 156. WEDNESDAY, SEPTEMBER 9.

——————— Magni formica laboris
Ore trahit quodcunque potest, atque addit acervo,
Quem struit haud ignara, ac non incauta futuri.
Quæ, simul inversum contristat Aquarius annum,
Non usquam prorepit, & illis utitur ante
Quæsitis patiens——————— Hor.

In my last Saturday's paper I supposed a mole-hill, inhabited by pismires or ants, to be a lively image of the earth, peopled by human creatures. This supposition will not appear too forced or strained to those who are acquainted with the natural history of these little insects, in order to which I shall present my reader with the extract of a letter upon this curious subject, as it was published by the members of the French academy, and since translated into English. I must confess I was never in my life better entertained than with this narrative, which is of undoubted credit and authority.

"In a room next to mine, which had been empty for a long time, there was upon a window a box full of earth, two foot deep, and fit to keep flowers in. That kind of parterre had been long uncultivated; and therefore it was covered with old plaster, and a great deal of rubbish that fell from the top of the house, and from the walls, which, together with the earth formerly imbibed with water, made a kind of a dry and barren soil. That place lying to the south, and out of the reach of the wind and rain, besides the neighbourhood of a granary, was a most delightful spot of ground for ants; and therefore they had made three nests there, without doubt for the same reason that men build cities in fruitful and convenient places, near springs and rivers.

"Having a mind to cultivate some flowers, I took a view of that place, and removed a tulip out of the garden into that box; but casting my eyes upon the ants, continually taken up with a

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thousand cares, very inconsiderable with respect to us, but of the greatest importance for them, they appeared to me more worthy of my curiosity than all the flowers in the world. I quickly removed the tulip, to be the admirer and restorer of that little commonwealth. This was the only thing they wanted; for their policy, and the order observed among them, are more perfect than those of the wisest republics: and therefore they have nothing to fear, unless a new legislator should attempt to change the form of their government.

"I made it my business to procure them all sorts of conveniences. I took out of the box every thing that might be troublesome to them; and frequently visited my ants, and studied all their actions. Being used to go to bed very late, I went to see them work in a moonshiny night; and I did frequently get up in the night, to take a view of their labors. I always found some going up and down, and very busy: one would think that they never sleep. Every body knows that ants come out of their holes in the day-time, and expose to the sun the corn which they keep under ground in the night: those who have seen ant-hillocks have easily perceived those small heaps of corn about their nests. What surprised me at first was, that my ants never brought out their corn, but in the night when the moon did shine, and kept it underground in the day-time; which was contrary to what I had seen, and saw still practised by those insects in other places. I quickly found out the reason of it: there was a pigeon-house not far from thence: pigeons and birds would have eaten their corn, if they had brought it out in the day-time: it is highly probable they knew it by experience; and I frequently found pigeons and birds in that place, when I went to it in the morning. I quickly delivered them from those robbers: I frighted the birds away with some pieces of paper tied to the end of a string over the window. As for the pigeons, I drove them away several times

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and when they perceived that the place was more frequented than before, they never came to it again. What is most admirable, and what I could hardly believe, if I did not know it by experience, is, that those ants knew, some days after, that they had nothing to fear, and began to lay out their corn in the sun. However, I perceived they were not fully convinced of being out of all danger; for they durst not bring out their provisions all at once, but by degrees, first in a small quantity, and without any great order, that they might quickly carry them away in case of any misfortune, watching, and looking every way. At last, being persuaded that they had nothing to fear, they brought out all their corn, almost every day, and in good order, and carried it in at night.

"There is a straight hole in every ant's-nest, about half an inch deep; and then it goes down sloping into a place where they have their magazine, which I take to be a different place from that where they rest and eat. For it is highly improbable that an ant, which is a very cleanly insect, and throws out of her nest all the small remains of the corn on which she feeds, as I have observed a thousand times, would fill up her magazine, and mix her corn with dirt and ordure.

"The corn that is laid up by ants, would shoot under ground, if those insects did not take care to prevent it. They bite off all the buds before they lay it up; and, therefore, the corn that has lain in their nests will produce nothing. Any one may easily make this experiment, and even plainly see that there is no bud in their corn. But though the bud be bitten off, there remains another inconvenience, that corn must needs swell and rot under ground; and therefore it could be of no use for the nourishment of ants. Those insects prevent that inconvenience by their labour and industry, and contrive the matter so, that corn will keep as dry in their nests as in our granaries.

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"They gather many small particles of dry earth, which they bring every day out of their holes, and place them round to heat them in the sun. Every ant brings a small particle of that earth in her pincers, lays it by the hole, and then goes and fetches another. Thus, in less than a quarter of an hour, one may see a vast number of such small particles of dry earth, heaped up round the hole. They lay their corn under ground upon that earth, and cover it with the same. They performed this work almost every day, during the heat of the sun; and though the sun went from the window, about three or four o'clock in the afternoon, they did not remove their corn, and their particles of earth, because the ground was very hot, till the heat was over.

"If any one should think that those animals should use sand, or small particles of brick or stone, rather than take so much pains about dry earth; I answer, that upon such an occasion, nothing can be more proper than earth heated in the sun. Corn does not keep upon sand; besides, a grain of corn that is cut, being deprived of its bud, would be filled with small sandy particles that could not easily come out. To which I add, that sand consists of such small particles, that an ant could not take them up one after another; and, therefore, those insects are seldom to be seen near rivers, or in a very sandy ground.

"As for the small particles of brick or stone, the least moistness would join them together, and turn them into a kind of mastich, which those insects could not divide. Those particles sticking together, could not come out of any ant's nest, and would spoil its symmetry.

"When ants have brought out those particles of earth, they bring out their corn after the same manner, and place it round that earth: thus one may see two heaps surrounding their hole, one of dry earth, and the other of corn; and then they fetch out

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a remainder of dry earth, on which, doubtless, their corn was laid up.

"Those insects never go about this work but when the weather is clear, and the sun very hot. I observed, that those little animals having one day brought out their corn at eleven o'clock in the forenoon, removed it, against their usual custom, before one in the afternoon; the sun being very hot, and sky very clear, I could perceive no reason for it. But half an hour after, the sky began to be overcast, and there fell a small rain, which the ants foresaw; whereas the Milan almanac had foretold that there would be no rain upon that day.

"I have said before, that those ants which I did so particularly consider, fetched their corn out of a garret. I went very frequently into that garret: there was some old corn in it; and because every grain was not alike, I observed that they chose the best.

"I know, by several experiments, that those little animals take great care to provide themselves with wheat when they can find it, and always pick out the best; but they can make shift without it. When they can get no wheat, they take rye, oats, millet, and even crumbs of bread, but seldom any barley, unless it be in a time of great scarcity, and when nothing else can be had.

"Being willing to be more particularly informed of their forecast and industry, I put a small heap of wheat in a corner of the room where they kept: and to prevent their fetching corn out of the garret, I shut up the window, and stopt all the holes. Though ants are very knowing, I do not take them to be conjurers; and, therefore, they could not guess that I had put some corn in that room. I perceived, for several days, that they were very much perplexed, and went a great way to fetch their provisions. I was not willing, for some time, to make them more easy; for I

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had a mind to know whether they would at last find out the treasure, and see it at a great distance, and whether smelling enabled them to know what is good for their nourishment. Thus they were some time in great trouble, and took a great deal of pains: they went up and down a great way, looking out for some grains of corn: they were sometimes disappointed, and sometimes they did not like their corn, after many long and painful excursions. What appeared to me wonderful, was, that none of them came home without bringing something: one brought a grain of wheat, another a grain of rye or oats, or a particle of dry earth, if she could get nothing else.

"The window, upon which those ants had made their settlement, looked into a garden, and was two stories high. Some went to the further end of the garden, and others to the fifth story, in quest of some corn. It was a very hard journey for them, especially when they came home loaded with a pretty large grain of corn, which must needs be a heavy burthen for an ant, and as much as she can bear. The bringing of that grain from the middle of the garden to the nest, took up four hours, whereby one may judge of the strength, and prodigious labour of those little animals. It appears from thence, that an ant works as hard as a man, who should carry a very heavy load on his shoulders, almost every day, for the space of four leagues. It is true, those insects do not take so much pains upon a flat ground; but then how great is the hardship of a poor ant, when she carries a grain of corn to the second story, climbing up a wall with her head downwards, and her backside upwards? None can have a true notion of it, unless they see those little animals at work in such a situation. The frequent stops they make in the most convenient places, are a plain indication of their weariness. Some of them were strangely perplexed, and could not get to their journey's end. In such a case, the strongest ants, or those that

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are not so weary, having carried their corn to their nest, came down again to help them. Some are so unfortunate as to fall down with their load, when they are almost come home: when this happens, they seldom lose their corn, but carry it up again.

"I saw one of the smallest carrying a large grain of wheat with incredible pains: when she came to the box where the nest was, she made so much haste, that she fell down with her load, after a very laborious march: such an unlucky accident would have vexed a philosopher. I went down, and found her with the same corn in her paws: she was ready to climb up again. The same misfortune happened to her three times: sometimes she fell in the middle of her way, and sometimes higher; but she never let go her hold, and was not discouraged. At last, her strength failed her: she stopped; and another ant helped her to carry her load, which was one of the largest and finest grains of wheat that an ant can carry. It happens sometimes, that a corn slips out of their paws, when they are climbing up: they take hold of it again, when they can find it; otherwise they look for another, or take something else, being ashamed to return to their nest without bringing something: this I have experimented, by taking away the grain which they looked for. All those experiments may easily be made by any one that has patience enough: they do not require so great a patience as that of ants; but few people are capable of it."

No. 157. THURSDAY, SEPTEMBEB 10.

Go to the ant, thou sluggard; consider her ways, and be wise.—SOLOMON.

IT has been observed, by writers of morality, that in order to quicken human industry, Providence has so contrived it, that

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our daily food is not to be procured without much pains and labour. The chase of birds and beasts, the several arts of fishing, with all the different kinds of agriculture, are necessary scenes of business, and give employment to the greatest part of mankind. If we look into the brute creation, we find all its individuals engaged in a painful and laborious way of life, to procure a necessary subsistence for themselves, or those that grow up under them: the preservation of their being is the whole business of it. An idle man is, therefore, a kind of monster in the creation. All nature is busy about him; every animal he sees reproaches him. Let such a man, who lies as a burthen or dead weight upon the species, and contributes nothing either to the riches of the commonwealth, or to the maintenance of himself and family, consider that instinct with which Providence has endowed the ant, and by which is exhibited an example of industry to rational creatures. This is set forth under many surprising instances in the paper of yesterday, and in the conclusion of that narrative, which is as follows:

"Thus my ants were forced to make shift for a livelihood, when I had shut up the garret out of which they used to fetch their provisions. At last, being sensible that it would be a long time before they could discover the small heap of corn which I had laid up for them, I resolved to shew it to them.

"In order to know how far their industry could reach, I contrived an expedient, which had good success: the thing will appear incredible to those who never considered, that all animals of the same kind, which form a society, are more knowing than others. I took one of the largest ants, and threw her upon that small heap of wheat. She was so glad to find herself at liberty, that she ran away to her nest, without carrying off a grain; but she observed it: for an hour after, all my ants had notice given them of such a provision; and I saw most of them very busy in

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carrying away the corn I had laid up in the room. I leave it to you to judge, whether it may not be said, that they have a particular way of communicating their knowledge to one another: for otherwise, how could they know, one or two hours after, that there was corn in that place? It was quickly exhausted; and I put in more, but in a small quantity, to know the true extent of their appetite or prodigious avarice; for I make no doubt but they lay up provisions against the winter: we read it in holy scripture; a thousand experiments teach us the same; and I do not believe that any experiment has been made that shews the contrary.

"I have said before, that there were three ants-nests in that box or parterre, which formed, if I may say so, three different cities, governed by the same laws, and observing the same order and the same customs. However, there was this difference, that the inhabitants of one of those holes seemed to be more knowing and industrious than their neighbours. The ants of that nest were disposed in a better order; their corn was finer; they had a greater plenty of provisions; their nest was furnished with more inhabitants, and they were bigger and stronger: it was the principal and the capital nest. Nay, I observed that those ants were distinguished from the rest, and had some pre-eminence over them.

"Though the box-full of earth, where the ants had made their settlement, was generally free from rain; yet it rained sometimes upon it, when a certain wind blew. It was a great inconvenience for those insects: ants are afraid of water; and when they go a great way in quest of provisions, and are surprised by the rain, they shelter themselves under some tile, or something else, and do not come out until the rain is over. The ants of the principal nest found out a wonderful expedient to keep out the rain: there was a small piece of a flat slate, which they laid

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over the hole of their nest, in the day-time, when they foresaw it would rain, and almost every night. Above fifty of those little animals, especially the strongest, surrounded that piece of slate, and drew it equally in a wonderful order: they removed it in the morning; and nothing could be more curious than to see those little animals about such a work. They had made the ground uneven about their nest, insomuch, that the slate did not lie flat upon it, but left a free passage underneath. The ants of the two other nests did not so well succeed in keeping out the rain; they laid over their holes several pieces of old and dry plaster, one upon the other; but they were still troubled with the rain, and the next day they took a world of pains to repair the damage. Hence it is, that those insects are so frequently to be found under tiles, where they settle themselves to avoid the rain. Their nests are at all times covered with those tiles, without any incumbrance, and they lay out their corn and their dry earth in the sun about the tiles, as one may see every day. I took care to cover the two ants-nests that were troubled with the rain: as for the capital nest, there was no need of exercising my charity towards it.

"M. de la Loubere says, in his relation of Siam, that in a certain part of that kingdom, which lies open to great inundations, all the ants make their settlements upon trees: no ants-nests are to be seen any where else. I need not insert here what that author says about those insects: you may see his relation.

"Here follows a curious experiment, which I made upon the same ground, where I had three ants-nests. I undertook to make a fourth, and went about it in the following manner. In a corner of a kind of a terrace, at a considerable distance from the box, I found a hole swarming with ants much larger than all those I had already seen; but they were not so well provided with corn, nor under so good a government. I made a hole in

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the box like that of an ants-nest, and laid, as it were, the foundations of a new city. Afterwards, I got as many ants as I could out of the nest in the terrace, and put them into a bottle, to give them a new habitation in my box; and because I was afraid they would return to the terrace, I destroyed their old nest, pouring boiling water into the hole, to kill those ants that remained in it. In the next place, I filled the new hole with the ants that were in the bottle; but none of them would stay in it: they went away in less than two hours; which made me believe, that it was impossible to make a fourth settlement in my box.

"Two or three days after, going accidentally over the terrace, I was very much surprised to see the ants-nest which I had destroyed, very artfully repaired. I resolved then to destroy it entirely, and to settle those ants in my box. To succeed in my design, I put some gunpowder and brimstone into their hole, and sprung a mine, whereby the whole nest was overthrown; and then I carried as many ants as I could get, into the place which I designed for them. It happened to be a very rainy day, and it rained all night; and therefore they remained in the new hole all that time. In the morning, when the rain was over, most of them went to repair their old habitation; but, finding it impracticable by reason of the smell of the powder and brimstone which kills them, they came back again, and settled in the place I had appointed for them. They quickly grew acquainted with their neighbours, and received from them all manner of assistance out of their holes. As for the inside of their nest, none but themselves were concerned in it, according to the inviolable laws established among those animals.

"An ant never goes into any other nest but her own; and if she should venture to do it, she would be turned out, and severely punished. I have often taken an ant out of one nest, to put her into another; but she quickly came out, being warmly

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pursued by two or three other ants. I tried the same experiment several times with the same ant; but at last the other ants grew impatient, and tore her to pieces. I have often frighted some ants with my fingers, and pursued them as far as another hole: stopping all the passages to prevent their going to their own nest. It was very natural for them to fly into the next hole: many a man would not be so cautious, and would throw himself out of the windows, or into a well, if he were pursued by assassins. But the ants I am speaking of, avoided going into any other hole but their own, and rather tried all other ways of making their escape. They never fled into another nest, but at the last extremity; and sometimes rather chose to be taken, as I have often experienced. It is, therefore, an inviolable custom among those insects, not to go into any other hole but their own. They do not exercise hospitality; but they are very ready to help one another out of their holes. They put down their loads at the entrance of a neighbouring nest; and those that live in it carry them in.

"They keep up a sort of trade among themselves; and it is not true that those insects are not for lending; I know the contrary: they lend their corn; they make exchanges; they are always ready to serve one another; and I can assure you, that more time and patience would have enabled me to observe a thousand things more curious and wonderful than what I have mentioned. For instance, how they lend, and recover their loans; whether it be in the same quantity, or with usury; whether they pay the strangers that work for them, &c. I do not think it impossible to examine all those things; and it would be a great curiosity to know by what maxims they govern themselves: perhaps such a knowledge might be of some use to us.

"They are never attacked by any enemies in a body, as it is reported of bees: their only fear proceeds from birds, which sometimes eat their corn when they lay it out in the sun; but

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they keep it under ground, when they are afraid of thieves. It is said, that some birds eat them; but I never saw any instance of it. They are also infested by small worms; but they turn them out, and kill them. I observed, that they punished those ants, which probably had been wanting to their duty: nay, sometimes they killed them; which they did in the following manner. Three or four ants fell upon one, and pulled her several ways, until she was torn in pieces. Generally speaking, they live very quietly; from whence I infer that they have a very severe discipline among themselves, to keep so good an order; or that they are great lovers of peace, if they have no occasion for any discipline.

"Was there ever a greater union in any commonwealth? Every thing is common among them; which is not to be seen any where else. Bees, of which we are told so many wonderful things, have each of them a hole in their hives; their honey is their own; every bee minds her own concerns. The same may be said of all other animals: they frequently fight, to deprive one another of their portion. It is not so with ants; they have nothing of their own: a grain of corn which an ant carries home, is deposited in a common stock: it is not designed for her own use, but for the whole community: there is no distinction between a private and a common interest. An ant never works for herself, but for the society.

"Whatever misfortune happens to them, their care and industry find out a remedy for it; nothing discourages them. If you destroy their nests, they will be repaired in two days. Any body may easily see how difficult it is to drive them out of their habitations, without destroying the inhabitants; for, as long as there are any left, they will maintain their ground.

"I had almost forgot to tell you, sir, that Mercury has hitherto proved a mortal poison for them; and that it is the most

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effectual way of destroying those insects. I can do something for them in this case: perhaps you will hear in a little time that I have reconciled them to Mercury."

No. 158. FRIDAY, SEPTEMBER 11.

Gnossius hæc Rhadamanthus habet durissima regna:
Castigatque, auditque dolos: subigitque fateri
Quæ quis apud superos, furto lætatus inani,
Distulit in seram commissa piacula mortem.—VIRG.

I WAS yesterday pursuing the hint which I mentioned in my last paper, and comparing together the industry of man with that of other creatures; in which I could not but observe, that notwithstanding we are obliged by duty, to keep ourselves in constant employ,[a] after the same manner as inferior animals are prompted to it by instinct, we fall very short of them in this particular We are here the more inexcusable, because there is a greater variety of business to which we may apply ourselves. Reason opens to us a large field of affairs, which other creatures are not capable of. Beasts of prey, and, I believe, of all other kinds, in their natural state of being, divide their time between action and rest. They are always at work or asleep. In short, their waking hours are wholly taken up in seeking after their food, or in consuming it. The human species only, to the great reproach of our natures, are filled with complaints, that 'the day hangs heavy on them,' that 'they do not know what to do with themselves,' that 'they are at a loss how to pass away their time,' with many of the like shameful murmurs, which we often find in the mouths

[a] *Constant employ*—he expresses himself thus, because *constant employment*, would hurt the ear. But, to make a substantive of the verb *employ*, is not allowable in exact prose. He might have said—*to keep ourselves constantly in employment.*

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of those who are styled reasonable beings. How monstrous are such expressions among creatures, who have the labours of the mind, as well as those of the body, to furnish them with proper employments; who, besides the business of their proper callings and professions, can apply themselves to the duties of religion, to meditation, to the reading of useful books, to discourse; in a word, who may exercise themselves in the unbounded pursuits of knowledge and virtue, and every hour of their lives make themselves wiser or better than they were before.

After having been taken up for some time in this course of thought, I diverted myself with a book, according to my usual custom, in order to unbend my mind before I went to sleep. The book I made use of on this occasion was Lucian, where I amused my thoughts for about an hour among the dialogues of the dead, which, in all probability, produced the following dream.[a]

I was conveyed, methought, into the entrance of the infernal regions, where I saw Rhadamanthus, one of the judges of the dead, seated in his tribunal. On his left hand stood the keeper of Erebus, on his right the keeper of Elysium. I was told he sat upon women that day, there being several of the sex lately arrived, who had not yet their mansions assigned them. I was surprised to hear him ask every one of them the same question, namely, 'What they had been doing?' Upon this question being proposed to the whole assembly, they stared one upon another, as not knowing what to answer. He then interrogated each of them separately. 'Madam, (says he, to the first of them) you have been upon the earth about fifty years: what have you been doing there all this while?' 'Doing! (says she) really I do not

[a] Very injudicious in Mr. Addison, to treat such a subject in the *manner* of Lucian; which, it must be owned, he has copied but too well.

[Gozzi has followed up this vein with great success in his Osservatore Veneto.—G.]

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know what I have been doing: I desire I may have time given me to recollect.' After about half an hour's pause, she told him, that she had been playing at crimp; upon which, Rhadamanthus beckoned to the keeper on his left hand, to take her into custody. 'And you, madam, (says the judge) that look with such a soft and languishing air; I think you set out for this place in your nine and twentieth year, what have you been doing all this while?' 'I had a great deal of business on my hands (says she) being taken up the first twelve years of my life in dressing a jointed baby, and all the remaining part of it in reading plays and romances.' 'Very well, (says he) you have employed your time to good purpose. Away with her.' The next was a plain countrywoman: 'Well, mistress, (says Rhadamanthus) and what have you been doing?' 'An't please your worship (says she) I did not live quite forty years; and in that time brought my husband seven daughters, made him nine thousand cheeses, and left my eldest girl with him, to look after his house in my absence, and who, I may venture to say, is as pretty a housewife as any in the country.' Rhadamanthus smiled at the simplicity of the good woman, and ordered the keeper of Elysium to take her into his care. 'And you, fair lady, (says he) what have you been doing these five and thirty years?' 'I have been doing no hurt, I assure you, sir,' (said she). 'That is well, (says he) but what good have you been doing?' The lady was in great confusion at this question, and not knowing what to answer, the two keepers leaped out to seize her at the same time; the one took her by the hand to convey her to Elysium, the other caught hold of her to carry her away to Erebus. But Rhadamanthus observing an ingenuous modesty in her countenance and behaviour, bid them both let her loose, and set her aside for a re-examination when he was more at leisure. An old woman, of a proud and sour look, presented herself next at the bar, and being asked what she had been doing;

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'Truly, (says she) I lived threescore and ten years in a very wicked world, and was so angry at the behaviour of a parcel of young flirts, that I passed most of my last years in condemning the follies of the times; I was every day blaming the silly conduct of people about me, in order to deter those I conversed with from falling into the like errors and miscarriages.' 'Very well, (says Rhadamanthus,) but did you keep the same watchful eye over your own actions?' 'Why, truly, (says she) I was so taken up with publishing the faults of others, that I had no time to consider my own.' 'Madam, (says Rhadamanthus) be pleased to file off to the left, and make room for the venerable matron that stands behind you.' 'Old gentlewoman, (says he) I think you are fourscore: you have heard the question, what have you been doing so long in the world?' 'Ah, sir! (says she) I have been doing what I should not have done, but I had made a firm resolution to have changed my life, if I had not been snatched off by an untimely end.' 'Madam, (says he) you will please to follow your leader;' and spying another of the same age, interrogated her in the same form. To which the matron replied, 'I have been the wife of a husband who was as dear to me in his old age as in his youth. I have been a mother, and very happy in my children, whom I endeavoured to bring up in every thing that is good. My eldest son is blest by the poor, and beloved by every one that knows him. I lived within my own family, and left it much more wealthy than I found it.' Rhadamanthus, who knew the value of the old lady, smiled upon her in such a manner, that the keeper of Elysium, who knew his office, reached out his hand to her. He no sooner touched her, but her wrinkles vanished, her eyes sparkled, her cheeks glowed with blushes, and she appeared in full bloom and beauty. A young woman observing that this officer, who conducted the happy to Elysium, was so great a beautifier, longed to be in his hands, so, that pressing through

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the crowd, she was the next that appeared at the bar. And being asked what she had been doing the five and twenty years that she had passed in the world? 'I have endeavoured (says she) ever since I came to years of discretion, to make myself lovely and gain admirers. In order to it, I passed my time in bottling up May-dew, inventing white-washes, mixing colours, cutting out patches, consulting my glass, suiting my complexion, tearing off my tucker, sinking my stays—' Rhadamanthus, without hearing her out, gave the sign to take her off. Upon the approach of the keeper of Erebus, her colour faded, her face was puckered up with wrinkles, and her whole person lost in deformity.

I was then surprised with a distant sound of a whole troop of females that came forward laughing, singing, and dancing. I was very desirous to know the reception they would meet with, and withal was very apprehensive, that Rhadamanthus would spoil their mirth: but at their nearer approach the noise grew so very great that it awakened me.

I lay some time, reflecting in myself on the oddness of this dream, and could not forbear asking my own heart, what I was doing? I answered myself, that I was writing Guardians. If my readers make as good a use of this work as I design they should, I hope it will never be imputed to me as a work that is vain and unprofitable.

I shall conclude this paper with recommending to them the same short self-examination. If every one of them frequently lays his hand upon his heart, and considers what he is doing, it will check him in all the idle, or, what is worse, the vicious moments of life, lift up his mind when it is running on in a series of indifferent actions, and encourage him when he is engaged in those which are virtuous and laudable. In a word, it will very much alleviate that guilt which the best of men have reason to acknowledge in their daily confessions, of 'leaving undone those

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things which they ought to have done, and of doing those things which they ought not to have done.'

No. 159. SATURDAY, SEPTEMBER 12.

Præsens vel imo tollere de gradu
Mortale corpus, vel superbos
Vertere funeribus triumphos.—Hor.

"Having read over your paper of Tuesday last, in which you recommend the pursuits of wisdom and knowledge to hose of the fair sex, who have much time lying upon their hands, and among other motives make use of this, that several women, thus accomplished, have raised themselves by it to considerable posts of honour and fortune: I shall beg leave to give you an instance of this kind, which many now living can testify the truth of, and which I can assure you is matter of fact.

"About twelve years ago, I was familiarly acquainted with a gentleman, who was in a post that brought him a yearly revenue, sufficient to live very handsomely upon. He had a wife, and no child but a daughter, whom he bred up, as I thought, too high for one that could expect no other fortune than such a one as her father could raise out of the income of his place; which, as they managed it, was scarce sufficient for their ordinary expences. Miss Betty had always the best sort of clothes, and was hardly allowed to keep company but with those above her rank; so that it was no wonder she grew proud and haughty towards those she looked upon as her inferiors. There lived by them a barber who had a daughter about miss's age, that could speak French, had read several books at her leisure hours, and was a perfect mistress of her needle, and in all kinds of female manufacture

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She was at the same time a pretty, modest, witty girl She was hired to come to miss an hour or two every day, to talk French with her and teach her to work, but miss always treated her with great contempt; and when Molly gave her any advice, rejected it with scorn.

"About the same time several young fellows made their addresses to Miss Betty, who had indeed a great deal of wit and beauty, had they not been infected with so much vanity and self-conceit. Among the rest was a plain sober young man, who loved her almost to distraction. His passion was the common talk of the neighbourhood, who used to be often discoursing of Mr. T———'s angel, for that was the name he always gave her in ordinary conversation. As his circumstances were very indifferent, he being a younger brother, Mistress Betty rejected him with disdain. Insomuch that the young man, as is usual among those who are crossed in love, put himself aboard the fleet, with a resolution to seek his fortune, and forget his mistress. This was very happy for him, for in a very few years, being concerned in several captures, he brought home with him an estate of about twelve thousand pounds.

"Mean while, days and years went on, miss lived high and learnt but little, most of her time being employed in reading plays, and practising to dance, in which she arrived at great perfection. When, of a sudden, at a change of ministry, her father lost his place, and was forced to leave London, where he could no longer live upon the foot he had formerly done. Not many years after I was told the poor gentleman was dead, and had left his widow and daughter in a very desolate condition, but I could not learn where to find them, though I made what inquiry I could; and I must own, I immediately suspected their pride would not suffer them to be seen or relieved by any of their former acquaintance. I had left inquiring after them for some years, when

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I happened not long ago, as I was asking at a house for a gentleman I had some business with, to be led into a parlour, by a handsome young woman, who I presently fancied was that very daughter I had so long sought in vain. My suspicion increased, when I observed her to blush at the sight of me, and to avoid, as much as possible, looking upon, or speaking to me. 'Madam (said I) are not you Mistress Such-a-one?' at which words the tears ran down her cheeks, and she would fain have retired without giving me an answer; but I stopped her, and being to wait a while for the gentleman I was to speak to, I resolved not to lose this opportunity of satisfying my curiosity. I could not well discern by her dress, which was genteel, though not fine, whether she was the mistress of the house, or only a servant: but supposing her to be the first, 'I am glad, madam, (said I) after having long inquired after you, to have so happily met with you, and to find you mistress of so fine a place.' These words were like to have spoiled all, and threw her into such a disorder, that it was some time before she could recover herself; but, as soon as she was able to speak, 'Sir, (said she,) you are mistaken; I am but a servant.' Her voice fell in these last words, and she burst again into tears. I was sorry to have occasioned in her so much grief and confusion, and said what I could to comfort her. 'Alas! sir, (said she) my condition is much better than I deserve, I have the kindest and best of women for my mistress. She is wife to the gentleman you come to speak withal. You know her very well, and have often seen her with me. To make my story short, I found that my late friend's daughter was now a servant to the barber's daughter, whom she had formerly treated so disdainfully. The gentleman at whose house I now was, fell in love with Moll, and being master of a great fortune, married her, and lives with her as happily, and as much to his satisfaction as he could desire. He treats her with all the friendship and respect possible, but

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not with more than her behaviour and good qualities deserve. And it was with a great deal of pleasure I heard her maid dwell so long upon her commendation. She informed me, that after her father's death, her mother and she lived for a while together in great poverty. But her mother's spirit could not bear the thoughts of asking relief of any of her own, or her husband's acquaintance; so that they retired from all their friends, until they were providentially discovered by this new-married woman, who heaped on them favours upon favours. Her mother died shortly after, who, while she lived, was better pleased to see her daughter a beggar than a servant. But being freed by her death, she was taken into this gentlewoman's family, where she now lived, though much more like a friend or companion, than like a servant.

"I went home full of this strange adventure, and about a week after, chancing to be in company with Mr. T. the rejected lover, whom I mentioned in the beginning of my letter, I told him the whole story of his angel, not questioning but he would feel on this occasion the usual pleasure of a resenting lover, when he hears that fortune has avenged him of the cruelty of his mistress. As I was recounting to him at large these several particulars, I observed that he covered his face with his hand, and that his breast heaved as though it would have burst, which I took at first to have been a fit of laughter; but upon lifting up his head I saw his eyes all red with weeping. He forced a smile at the end of my story, and parted.

"About a fortnight after I received from him the following letter.

"Dear Sir,

"I am infinitely obliged to you for bringing me news of my angel. I have since married her, and think the low circum

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stances she was reduced to, a piece of good luck to both of us, since it has quite removed that little pride and vanity, which was the only part of her character that I disliked, and given me an opportunity of showing her the constant and sincere affection, which I professed to her in the time of her prosperity.

"Your's, R. T"

No. 160. MONDAY, SEPTEMBER 14.

Solventur risu tabulæ, tu missus abibis.—Hor.

From writing the history of lions, I lately went off to that of ants, but to my great surprise, I find that some of my good readers have taken this last to be a work of invention, which was only a plain narrative of matter of fact. They will, several of them, have it, that my last Thursday and Friday's papers are full of concealed satire, and that I have attacked people in the shape of pismires, whom I durst not meddle with in the shape of men. I must confess, that I write with fear and trembling, ever since that ingenious person, the Examiner, in his little pamphlet, which was to make way for one of his following papers, found out treason in the word *Expect*.

But I shall, for the future, leave my friend to manage the controversy in a separate work, being unwilling to fill with disputes a paper which was undertaken purely out of good will to my countrymen. I must, therefore, declare, that those jealousies and suspicions, which have been raised in some weak minds, by means of the two above-mentioned discourses concerning ants or pismires, are altogether groundless. There is not an emmet in all that whole narrative, who is either whig or tory;

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and I could heartily wish, that the individuals of all parties among us, had the good of their country at heart, and endeavoured to advance it by the same spirit of frugality, justice, and mutual benevolence, as are visibly exercised by members of those little commonwealths.

After this short preface, I shall lay before my reader a letter or two which occasioned it.

"Mr. Ironside,

"I have laid a wager, with a friend of mine, about the pigeons that used to peck up the corn which belonged to the ants. I say that by these pigeons you meant the Palatines. He will needs have it, that they were the Dutch. We both agree that the papers upon the strings which frighted them away, were Pamphlets, Examiners, and the like. We beg you will satisfy us in this particular, because the wager is very considerable, and you will much oblige two of your

"Daily Readers."

"Old Iron,

"Why so rusty? Will you never leave your innuendoes? do you think it hard to find out who is the tulip in your last Thursday's paper? or can you imagine that three nests of ants is such a disguise, that the plainest reader cannot see three kingdoms through it? the blowing up of the neighbouring settlement where there was a race of poor beggarly ants, under a worse form of government, is not so difficult to be explained as you imagine. Dunkirk is not yet demolished. Your ants are enemies to rain, are they? Old Birmingham, no more of your ants if you do not intend to stir up a nest of hornets."

"Will Wasp."

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'DEAR GUARDIAN,

'CALLING in yesterday at a coffee-house in the city, I saw a very short, corpulent, angry man, reading your paper about the ants. I observed that he reddened and swelled over every sentence of it. After having perused it throughout, he laid it down upon the table, called the woman of the coffee-house to him and asked her, in a magisterial voice, if she knew what she did in taking in such papers! The woman was in such a confusion, that I thought it a piece of charity, to interpose in her behalf, and asked him, whether he had found any thing in it of dangerous import. 'Sir, (said he,) it is a republican paper from one end to the other, and if the author had his deserts'——He here grew so exceeding choleric and fierce, that he could not proceed; until, after having recovered himself, he laid his finger upon the following sentence, and read it with a very stern voice—— 'Though ants are very knowing, I do not take them to be conjurors: and, therefore, they could not guess that I had put some corn in that room. I perceived, for several days, that they were very much perplexed, and went a great way to fetch their provisions. I was not willing, for some time, to make them more easy; for I had a mind to know, whether they would at last find out the treasure, and see it at a great distance, and whether smelling enabled them to know what is good for their nourishment.' Then throwing the paper upon the table; 'Sir, (says he,) these things are not to be suffered——I would engage, out of this sentence, to draw up an indictment that——' He here lost his voice a second time, in the extremity of his rage, and the whole company, who were all of them tories, bursting out into a sudden laugh, he threw down his penny in great wrath, and retired with a most formidable frown.

"This, sir, I thought fit to acquaint you with, that you may

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make what use of it you please. I only wish that you would sometimes diversify your papers with many other pieces of natural history, whether of insects or animals; this being a subject which the most common reader is capable of understanding, and which is very diverting in its nature; besides, that it highly redounds to the praise of that Being, who has inspired the several parts of the sensitive world with such wonderful and different kinds of instinct, as enable them to provide for themselves, and preserve their species in that state of existence wherein they are placed. There is no party concerned in speculations of this nature, which, instead of inflaming those unnatural heats that prevail among us, and take up most of our thoughts, may divert our minds to subjects that are useful, and suited to reasonable creatures. Dissertations of this kind are the more proper for your purpose, as they do not require any depth of mathematics, or any previous science, to qualify the reader for the understanding of them. To this I might add, that it is a shame for men to be ignorant of these worlds of wonders which are transacted in the midst of them, and not to be acquainted with those objects which are every where before their eyes. To which I might further add, that several are of opinion, there is no other use in many of these creatures, than to furnish matter of contemplation and wonder to those inhabitants of the earth, who are its only creatures that are capable of it.

"I am, sir,

"Your constant reader, and humble servant."

After having presented my reader with this set of letters, which are all upon the same subject, I shall here insert one that has no relation to it. But it has always been my maxim, never to refuse going out of my way to do any honest man a service, especially when I have an interest in it myself.

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"MOST VENERABLE NESTOR,

'As you are a person that[a] very eminently distinguish yourself in the promotion of the public good, I desire your friendship in signifying to the town, what concerns the greatest good of life, health. I do assure you, sir, there is in a vault, under the Exchange in Cornhill, over against Pope's-Head Alley, a parcel of French wines, full of the seeds of good-humour, cheerfulness, and friendly mirth. I have been told, the learned of our nation agree, there is no such thing as bribery in liquors, therefore I shall presume to send you of it, lest you should think it inconsistent with integrity to recommend what you do not understand by experience. In the mean time, please to insert this, that every man may judge for himself.

"I am, sir," &c.

[a] *As you are a person that.* In our management of the relatives, *who, which, that,* it may be a good general rule, to apply *who,* to persons; *which* to things; and *that,* to things chiefly. But, when the antecedent is the *second* person, not only *that,* but *which,* is used for *who,* by our best writers. And this use, which is enough authorized, may be worth retaining, not merely for the grace of variety, but for the convenience of pronunciation.

As to the second person *singular,* we have an instance of *that,* for *who,* in the passage before us—"You are a person *that* very eminently distinguish yourself;" and elsewhere, frequently. But when a *vowel* follows the relative, it seems preferable to *who,* as "It is thou, O king, *that* art become strong:" *Dan.* iv. 22.—And again, "Thou *that* art named the house of Jacob." *Micah,* ii. 7.—*which,* in the same circumstance, is preferred to *who,*—"Our father, *which* art in heaven"—plainly, to avoid the ill effect, which the open vowels in—who *art*—would have on the ear, in both cases. So, likewise, in the second person *plural,* "Ye *that* are of the fountain of Israel," *Ps.* lxviii. 26. [marginal reading in our bibles]—and, "Ye *which* are spiritual, restore such an one in the spirit of meekness." *Gal.* vi. 1.

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No. 161. TUESDAY, SEPTEMBER 15.

——incoctum generoso pectus honesto.—PERS.

EVERY principle that is a motive to good actions, ought to be encouraged, since men are of so different a make, that the same principle does not work equally upon all minds. What some men are prompted to by conscience, duty, or religion, which are only different names for the same thing, others are prompted to by Honour.

The sense of honour is of so fine and delicate a nature, that it is only to be met with in minds which are naturally noble, or in such as have been cultivated by great examples, or a refined education. This paper, therefore, is chiefly designed for those who, by means of any of these advantages are, or ought to be, actuated by this glorious principle.

But as nothing is more pernicious than a principle of action when it is misunderstood, I shall consider honour with respect to three sorts of men. First of all, with regard to those who have a right notion of it. Secondly, with regard to those who have a mistaken notion of it. And thirdly, with regard to those who treat it as chimerical, and turn it into ridicule.

In the first place, true honour, though it be a different principle from religion, is that which produces the same effects. The lines of action, though drawn from different parts, terminate in the same point. Religion embraces virtue, as it is enjoined by the laws of God; honour, as it is graceful and ornamental to human nature. The religious man *fears*, the man of honour *scorns* to do an ill action. The one considers vice as something that is beneath him, the other as something that is offensive to the Divine Being. The one as what is unbecoming, the other as what is forbidden. Thus Seneca speaks in the natural and genuine lan

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guage of a man of honour, when he declares, that, were there no God to see or punish vice, he would not commit it, because it is of so mean, so base, and so vile a nature.

I shall conclude this head[a] with the description of honour in the part of young Juba.

> Honour's a sacred tie, the law of kings,
> The noble mind's distinguishing perfection,
> That aids and strengthens virtue where it meets her,
> And imitates her actions where she is not,
> It ought not to be sported with———CATO.

In the second place, we are to consider those who have mistaken notions of honour, and these are such as establish any thing to themselves for a point of honour, which is contrary, either

[a] *I shall conclude this head.* Mr. Addison here applies, and, in applying, explains, his own famous verses, in Cato.

The *honour*, which the Guardian celebrates in the *first* division of this paper, is *true honour:* so he expressly calls it; and the *false* is considered distinctly under the *second* head.

Now *true honour*, as contrasted to *religion*, may be well enough given, as it is here, under the idea of *philosophical or stoical virtue:* but, as opposed to *false honour*, in the days of paganism, it could only be that principle, which we call a *love of honest fame.* This last, then, is Juba's *honour* in his panegyric, as is clear, indeed, from his own words in the close of the scene, where, speaking of Cato, he says—

> "I'd rather have that man approve my deeds,
> Than worlds for my admirers."

and what Mr. A. has been describing in this paper, under the name of *true honour*, is pagan virtue itself. It was proper to begin with this observation, because it lets us see in what manner, and to what purpose he applies Juba's panegyric to the present subject. It is as if he had said,—What Juba says of *true pagan honour*, when compared with *stoical virtue*, holds, in proportion, of stoical virtue, *i. e. true philosophical honour*, when compared with religion. Each is assistant or supplemental to the other.

This being premised, let us now consider the verses themselves.

Honour, in these verses, means *true pagan honour*, and is that principle of human action, which respects honest fame, that is, *the esteem of wise and good men*: as the *virtue* celebrated in them, is *stoical virtue*, which regulates itself by the sense of the *honestum* simply, or, in other words, *by self-esteem.*

These principles are clearly distinct from each other, but may subsist together; and, when they do so, they as clearly *draw* the same way Hence, we see, that the principle of honour must needs

> "———aid and strengthen virtue where she is,"

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to the laws of God, or of their country; who think it more honourable to revenge than to forgive an injury: who make no scruple of telling a lie, but would put any man to death that accuses them of it; who are more careful to guard their reputation by their courage, than by their virtue. True fortitude is, indeed, so becoming in human nature, that he who wants it, scarce deserves the name of a man; but we find several, who so much abuse this notion, that they place the whole idea of honour in a kind of brutal courage; by which means, we have had many among us, who have called themselves men of honour, that would have been a disgrace to a gibbet. In a word, the man who sacrifices any duty of a reasonable creature to a prevailing mode or

i. e. when it associates with her in the same breast; for it adds its own impulse to that of virtue, and in the same direction. It likewise

"Imitates her actions where she is not,"

i. e. when virtue, properly so called, is not the principle of action; for *honour*, by itself, prompts to the same conduct, which virtue prescribes. *Honour*, then, *enforcing* the virtuous principle, or *doing its work*, is, either way, *a sacred tie*, and *not to be sported with.*

Such is the natural unforced reasoning of the poet: and that *honour* in the ideas of a Roman, was a different principle from *virtue*, is further manifest, because Rome had temples of both; though the way to the *former* lay through the *latter;* by which contrivance was only expressed this moral lesson, that the surest means of obtaining *the consentient praise of the good* (so Cicero, somewhere, defines true honour) was, first to secure the suffrage of our own *hearts.*

Besides, *in fact*, these two principles governed, separately, in ancient Rome. *Honour* was the ruling principle of Cicero's splendid life; and *virtue*, of Cato's awful one. Whence it may appear, that *virtue* is the stronger, and steadier principle; but that *honour* is qualified to be a good *second*, or even *substitute* of virtue; that is, in the poet's words, to *aid* her enthusiasm, or to *imitate* her actions.

The conclusion is, that the learned poet has not violated decorum, in transferring to Juba the ideas of modern times; but has made him speak in the true Roman style, when he distinguishes between *honour* and *virtue:* for a *distinction*, we see, there was; but not the same which our gothic manners have since introduced.

The mistake might arise from the poet's calling his honour—*the law of kings*—that being the common boast of gothic honour. But he only means that *public persons* are chiefly governed by the law of *honour* or *outward esteem;* which of course, is a more obvious, and generally a more binding law, to men so employed, than that of *virtue*, or *self-esteem;* the first rule of which is—*tecum habita*—a hard injunction to such as are taken up with the great affairs of the world.

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fashion, who looks upon any thing as honourable that is displeasing to his Maker, or destructive to society, who thinks himself obliged by this principle to the practice of some virtues and not of others, is, by no means, to be reckoned among true men of honour.

Timogenes was a lively instance of one actuated by false honour. Timogenes would smile at a man's jest, who ridiculed his Maker, and, at the same time, run a man through the body, that spoke ill of his friend. Timogenes would have scorned to have betrayed[a] a secret that was intrusted with him, though the fate of his country depended upon the discovery of it. Timogenes took away the life of a young fellow, in a duel, for having spoken ill of Belinda, a lady whom he himself had seduced in her youth, and betrayed into want and ignominy. To close his character, Timogenes, after having ruined several poor tradesmen's families, who had trusted him, sold his estate to satisfy his creditors; but, like a man of honour, disposed of all the money he could make of it, in the paying off his play-debts,[b] or, to speak in his own language, his debts of honour.

In the third place, we are to consider those persons who treat this principle as chimerical, and turn it into ridicule. Men who are professedly of no honour, are of a more profligate and abandoned nature than even those who are acted by false notions of it, as there is more hopes of a heretic than of an atheist. These sons of infamy consider honour, with old Syphax, in the play before-mentioned, as a fine imaginary notion, that leads astray young unexperienced men, and draws them into real mischiefs, while they are engaged in the pursuits of a shadow. These are gene-

[a] *To have betrayed.* It should have been, *to betray.*

[b] *In the paying off his play-debts.* He should have said—*in the paying off of his play-debts*—or, rather, to avoid the offensive sound—*off of—in paying off his play-debts;* that is, *paying* should be a participle, properly so called, and not a substantive, as it is, when preceded by the article.

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rally, persons, who, in Shakespear's phrase 'are worn and hackney'd in the ways of men;' whose imaginations are grown callous, and have lost all those delicate sentiments which are natural to minds that are innocent and undepraved. Such old battered miscreants ridicule every thing as romantic, that comes in competition with their present interest, and treat those persons as visionaries, who dare stand up in a corrupt age, for what has not its immediate reward joined to it. The talents, interest, or experience of such men, make them very often useful in all parties, and at all times. But whatever wealth and dignities they may arrive at, they ought to consider, that every one stands as a blot in the annals of his country, who arrives at the temple of Honour, by any other way than through that of Virtue.

No. 162. WEDNESDAY, SEPTEMBER 16.

Proprium hoc esse prudentiæ, conciliare sibi animos hominum et ad usus suos adjungere.
CICERO.

I WAS the other day in company at my Lady Lizard's, when there came in among us their cousin Tom, who is one of those country 'squires, that set up for plain honest gentlemen who speak their minds. Tom is, in short, a lively impudent clown, and has wit enough to have made him a pleasant companion, had it been polished and rectified by good-manners. Tom had not been a quarter of an hour with us, before he set every one in the company a blushing, by some blunt question, or unlucky observation. He asked the Sparkler if her wit had yet got her a husband: and told her eldest sister she looked a little wan under the eyes, and that it was time for her to look about her, if she did not design to lead apes in the other world. The good Lady

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Lizard, who suffers more than her daughters on such an occasion, desired her cousin Thomas, with a smile, not to be so severe on his relations; to which the booby replied, with a rude country laugh, 'If I be not mistaken, aunt, you were a mother at fifteen, and why do you expect that your daughters should be maids till five and twenty?' I endeavoured to divert the discourse, when, without taking notice of what I said, 'Mr. Ironside,' says he, you fill my cousins heads with your fine notions as you call them, can you teach them to make a pudding?' I must confess he put me out of countenance with his rustic raillery, so that I made some excuse, and left the room.

This fellow's behaviour made me reflect on the usefulness of complaisance, to make all conversation agreeable. This, though in itself it be scarce reckoned in the number of moral virtues, is that which gives a lustre to every talent a man can be possessed of. It was Plato's advice to an unpolished writer, that he should sacrifice to the graces. In the same manner, I would advise every man of learning, who would not appear in the world a mere scholar, or philosopher, to make himself master of the social virtue which I have here mentioned.

Complaisance renders a superior amiable, an equal agreeable, and an inferior acceptable. It smooths distinction, sweetens conversation, and makes every one in the company pleased with himself. It produces good-nature and mutual benevolence, encourages the timorous, sooths the turbulent, humanizes the fierce, and distinguishes a society of civilized persons from a confusion[a] of savages. In a word, complaisance is a virtue that blends all orders of men together in a friendly intercourse of words and actions, and is suited to that equality in human nature, which

[a] *Confusion.* The abstract idea is here out of place He meant, and should have said—*a rout of savages.*

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every one ought to consider, so far as is consistent with the order and œconomy of the world.

If we could look into the secret anguish and affliction of every man's heart, we should often find, that more of it arises from little imaginary distresses, such as checks, frowns, contradictions, expressions of contempt, and (what Shakespear reckons among other evils under the sun)

> ———The poor man's contumely,
> The insolence of office, and the spurns
> That patient merit of the unworthy takes,

than from the more real pains and calamities of life. The only method to remove these imaginary distresses, as much as possible, out of human life, would be the universal practice of such an ingenuous complaisance as I have been here describing, which, as it is a virtue, may be defined to be, 'a constant endeavour to please those whom we converse with, so far as we may do it innocently.' I shall here add, that I know nothing so effectual to raise a man's fortune as complaisance, which recommends more to the favour of the great, than wit, knowledge, or any other talent whatsoever. I find this consideration very prettily illustrated by a little wild Arabian tale, which I shall here abridge, for the sake of my reader, after having again warned him, that I do not recommend to him such an impertinent or vicious complaisance as is not consistent with honour and integrity.

"Schacabac being reduced to great poverty, and having eat nothing for two days together, made a visit to a noble Barmecide in Persia, who was very hospitable, but withal a great humourist. The Barmecide was sitting at his table, that seemed ready covered for an entertainment. Upon hearing Schacabac's complaint, he desired him to sit down and fall on. He then gave him an empty plate, and asked him how he liked his rice-

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soup? Schacabac, who was a man of wit, and resolved to comply with the Barmecide in all his humours, told him it was admirable, and at the same time, in imitation of the other, lifted up the empty spoon to his mouth with great pleasure. The Barmecide then asked him, if he ever saw whiter bread? Schacabac, who saw neither bread nor meat, 'If I did not like it, you may be sure, (says he,) I should not eat so heartily of it.' 'You oblige me mightily, (replied the Barmecide,) pray let me help you to this leg of a goose.' Schacabac reached out his plate, and received nothing on it with great cheerfulness. As he was eating very heartily on this imaginary goose, and crying up the sauce to the skies, the Barmecide desired him to keep a corner of his stomach for a roasted lamb, fed with pistacho nuts, and after having called for it, as though it had really been served up, 'Here is a dish, (says he,) that you will see at nobody's table but my own.' Schacabac was wonderfully delighted with the taste of it, which is like nothing, says he, I ever eat before. Several other nice dishes were served up in idea, which both of them commended and feasted on after the same manner. This was followed by an invisible desert, no part of which delighted Schacabac so much as a certain lozenge, which the Barmecide told him was a sweetmeat of his own invention. Schacabac at length, being courteously reproached by the Barmecide, that he had no stomach, and that he eat nothing, and, at the same time, being tired with moving his jaws up and down to no purpose, desired to be excused, for that really he was so full he could not eat a bit more. 'Come then, (says the Barmecide,) the cloth shall be removed, and you shall taste of my wines, which I may say, without vanity, are the best in Persia.' He then filled both their glasses out of an empty decanter. Schacabac would have excused himself from drinking so much at once, because he said he was a little quarrelsome in his liquor; however, being pressed

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to it, he pretended to take it off, having beforehand praised the colour, and afterwards the flavour. Being plied with two or three other imaginary bumpers of different wines, equally delicious, and a little vexed with this fantastic treat, he pretended to grow flustered, and gave the Barmecide a good box on the ear, but immediately recovering himself, 'Sir, (says he,) I beg ten thousand pardons; but I told you before, that it was my misfortune to be quarrelsome in my drink.' The Barmecide could not but smile at the humour of his guest, and instead of being angry at him, 'I find, (says he,) thou art a complaisant fellow, and deservest to be entertained in my house. Since thou canst accommodate thyself to my humour, we will now eat together in good earnest.' Upon which, calling for his supper, the rice-soup, the goose, the pistacho-lamb, the several other nice dishes, with the desert, the lozenges, and all the variety of Persian wines, were served up successively, one after another: and Schacabac was feasted in reality, with those very things which he had before been entertained with in imagination.

No. 163. TUESDAY, SEPTEMBER 16.

——————miserum est alienâ vivere quadrâ.—Juv.

When I am disposed to give myself a day's rest, I order the lion to be opened, and search into the magazine of intelligence for such letters as are to my purpose. The first I looked into, comes to me from one who is chaplain to a great family. He treats himself, in the beginning of it, after such a manner, as, I am persuaded, no man of sense would treat him.[1] Even the

[1] The picture of the chaplain in this number is a full confirmation of the sketch in Macaulay's Hist. of Eng. Chap. 116.—G.

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lawyer and the physician, to a man of quality, expect to be used like gentlemen, and much more may any one of so superior a profession. I am by no means for encouraging that dispute, whether the chaplain or the master of the house be the better man, and the more to be respected. The two learned authors, Dr. Hicks and Mr. Collier, to whom I might add several others, are to be excused, if they have carried the point a little too high in favour of the chaplain, since, in so corrupt an age as that we live in, the popular opinion runs so far into the other extreme. The only controversy, between the patron and the chaplain, ought to be, which should promote the good designs and interests of each other most; and, for my own part, I think it is the happiest circumstance, in a great estate or title, that it qualifies a man for chusing, out of such a learned and valuable body of men as that of the English clergy, a friend, a spiritual guide, and a companion. The letter I have received from one of this order, is as follows:

"Mr. Guardian,

"I hope you will not only indulge me in the liberty of two or three questions, but also in the solution of them.

"I have had the honour, many years, of being chaplain to a noble family, and of being accounted the highest servant in the house, either out of respect to my cloth, or because I lie in the uppermost garret.

"Whilst my old lord lived, his table was always adorned with useful learning and innocent mirth, as well as covered with plenty. I was not looked upon as a piece of furniture fit only to sanctify and garnish a feast, but treated as a gentleman, and generally desired to fill up the conversation, an hour after I had done my duty. But now my young lord is come to the estate, I find I am looked upon as a *censor morum*, an obstacle to mirth and talk, and suffered to retire constantly, with 'Prosperity to the church

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in my mouth. I declare solemnly, sir, that I have heard nothing from all the fine gentlemen who visit us, more remarkable, for half a year, than that one young lord was seven times drunk at Genoa, and another had an affair with a famous courtesan at Venice. I have lately taken the liberty to stay three or four rounds beyond the church, to see what topics of discourse they went upon, but, to my great surprise, have hardly heard a word all the time besides the toasts. Then they all stare full in my face, and shew all the actions of uneasiness till I am gone. Immediately upon my departure, to use the words in an old comedy, 'I find, by the noise they make, that they had a mind to be private.' I am at a loss to imagine what conversation they have among one another, which I may not be present at, since I love innocent mirth as much as any of them, and am shocked with no freedoms whatsoever, which are consistent with Christianity. I have, with much ado, maintained my post hitherto at the dessert, and every day eat tart in the face of my patron, but how long I shall be invested with this privilege I do not know. For the servants, who do not see me supported as I was in my old lord's time, begin to brush very familiarly by me, and thrust aside my chair, when they set the sweetmeats on the table. I have been born and educated a gentleman, and desire you will make the public sensible, that the Christian priesthood was never thought, in any age or country, to debase the man who is a member of it. Among the great services which your useful papers daily do to religion, this, perhaps, will not be the least, and will lay a very great obligation on your unknown servant,

"G. W."

"VENERABLE NESTOR,

"I WAS very much pleased with your paper of the 7th instant, in which you recommend the study of useful knowledge to

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women of quality or fortune. I have since that, met with a very elegant poem, written by the famous Sir Thomas More; it is inscribed to a friend of his, who was then seeking out a wife: he advises him, on that occasion, to overlook wealth and beauty, and, if he desires a happy life, to join himself with a woman of virtue and knowledge. His words on this last head are as follow:

Proculque stulta sit
Parvis labellulis
Semper loquacitas,
Proculque rusticum
Semper silentium.
Sit illa vel modò
Instructa literis,
Vel talis ut modò
Sit apta literis.
Felix, quibus bene
Priscis ab omnibus
Possit libellulis
Vitam beantia
Haurire dogmata.
Armata cum quibus,
Nec illa prosperis
Superba turgeat,
Nec illa turbidis
Misella lugeat
Prostrata casibus.
Jucunda sic erit
Semper, nec unquam erit
Gravis, molestave
Vitæ comes tuæ,
Quæ docta parvulos
Docebit et tuos
Cum lacte literas
Olim nepotulos.
Jam te juvaverit
Viros relinquere,
Doctæque conjugis
Sinu quiescere,
Dum grata te fovet,
Manuque mobili
Dum plectra personat
Et voce (quâ nec est
Progne soroculæ
Suæ suavior)
Amæna cantilat
Apollo quæ velit
Audire carmina.
Jam te juvaverit
Sermone blandulo,
Docto tamen dies
Noctesque ducere,
Notare verbula
Mellita maximis
Non absque gratiis
Ab ore melleo
Semper fluentia,
Quibus coerceat
Si quando te levet
Inane gaudium:
Quibus levaverit
Si quando deprimat
Te mæror anxius.
Certabit in quibus
Summa eloquentia
Jam cum omnium gravi
Rerum scientia.
Talem olim ego putem
Et vatis Orphei
Fuisse conjugem,
Nec unquam ab inferis
Curasset improbo
Labore fæminam

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Referre rusticam.
Talemque credimus
Nasonis inclitam,
Quæ vel patrem queat
Æquare carmine
Fuisse filiam.
Talemque suspicor
(Qua nulla charior
Unquam fuit patri
Quo nemo doctior)
Fuisse Tulliam:
Talisque quæ tulit
Gracchos duos, fuit,
Quæ quos tulit, bonis
Instruxit artibus:
Nec profuit minus
Magistra quàm parens.

The sense of this elegant description is as follows.

"May you meet with a wife who is not always stupidly silent, nor always prattling nonsense! May she be learned, if possible, or at least capable of being made so! A woman thus accomplished will be always drawing sentences and maxims of virtue out of the best authors of antiquity. She will be herself in all changes of fortune, neither blown up in prosperity, nor broken with adversity. You will find in her an even, cheerful, good-humoured friend, and an agreeable companion for life. She will infuse knowledge into your children with their milk, and from their infancy train them up to wisdom. Whatever company you are engaged in, you will long to be at home, and retire with delight from the society of men, into the bosom of one who is so dear, so knowing, and so amiable. If she touches her lute, or sings to it any of her own compositions, her voice will soothe you in your solitudes, and sound more sweetly in your ear than that of the nightingale. You will waste with pleasure whole days and nights in her conversation, and be ever finding out new beauties in her discourse. She will keep your mind in perpetual serenity, restrain its mirth from being dissolute, and prevent its melancholy from being painful.

"Such was, doubtless, the wife of Orpheus; for who would have undergone what he did to have recovered a foolish bride? Such was the daughter of Ovid, who was his rival in poetry. Such was Tullia, as she is celebrated by the most learned and

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the most fond of fathers. And such was the mother of the two Gracchi, who is no less famous for having been their instructor than their parent."

No. 165. SATURDAY, SEPTEMBER 19.

Decipit exemplar, vitiis imitabile.—Hor.

It is a melancholy thing to see a coxcomb at the head of a family. He scatters infection through the whole house. His wife and children have always their eyes upon him: if they have more sense than himself, they are out of countenance for him; if less, they submit their understandings to him, and make daily improvements in folly and impertinence. I have been very often secretly concerned, when I have seen a circle of pretty children cramped in their natural parts, and prattling even below themselves, while they are talking after a couple of silly parents. The dulness of a father often extinguishes a genius in the son, or gives such a wrong cast to his mind, as it is hard for him ever to wear off. In short, where the head of a family is weak, you hear the repetitions of his insipid pleasantries, shallow conceits, and topical points of mirth, in every member of it. His table, his fire-side, his parties of diversion, are all of them so many standing scenes of folly.

This is one reason why I would the more recommend the improvements of the mind to my female readers, that a family may have a double chance for it, and if it meets with weakness in one of the heads, may have it made up in the other. It is indeed an unhappy circumstance in a family, where the wife has more knowledge than the husband; but it is better it should be so, than that there should be no knowledge in the whole house.

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It is highly expedient that at least one of the persons, who sits[a] at the helm of affairs, should give an example of good sense to those who are under them in these little domestic governments.

If folly is of ill consequence in the head of a family, vice is much more so, as it is of a more pernicious and of a more contagious nature. When the master is a profligate, the rake runs through the house. You hear the sons talking loosely and swearing after their father, and see the daughters either familiarized to his discourse, or every moment blushing for him.

The very footman will be a fine gentleman in his master's way. He improves by his table-talk, and repeats in the kitchen what he learns in the parlour. Invest him with the same title and ornaments, and you would scarce know him from his lord. He practises the same oaths, the same ribaldry, the same way of joking.

It is therefore of very great concern to a family, that the ruler of it should be wise and virtuous. The first of these qualifications does not, indeed, lie, within his power; but though a man cannot abstain from being weak, he may from being vicious. It is in his power to give a good example of modesty, of temperance, of frugality, of religion, and of all other virtues, which, though the greatest ornaments of human nature, may be put in practice by men of the most ordinary capacities.

As wisdom and virtue are the proper qualifications in the master of a house, if he is not accomplished in both of them, it is much better that he should be deficient in the former than in the latter, since the consequences of vice are of an infinitely more dangerous nature than those of folly.

When I read the histories that are left us of Pythagoras, I cannot but take notice of the extraordinary influence which that

[a] *Who sits*—better *who sit.*

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great philosopher, who was an illustrious pattern of virtue and wisdom, had on his private family. This excellent man, after having perfected himself in the learning of his own country, travelled into all the known parts of the world, on purpose to converse with the most learned men of every place; by which means he gleaned up all the knowledge of the age, and is still admired by the greatest men of the present times, as a prodigy of science. His wife Theano wrote several books; and after his death, taught his philosophy in his public school, which was frequented by numberless disciples of different countries. There are several excellent sayings recorded of her. I shall only mention one, because it does honour to her virtue, as well as to her wisdom. Being asked by some of her sex, in how long a time a woman might be allowed to pray to the gods, after having conversed with a man? 'If it were her husband, (says she) the next day; if a stranger, never.' Phythagoras had by his wife two sons and three daughters. His two sons, Telauges and Mnesarchus, were both eminent philosophers, and were joined with their mother in the government of the Pythagorean school. Arignote was one of his daughters, whose writings were extant, and very much admired in the age of Porphyrius. Damo was another of his daughters, in whose hands Pythagoras left his works, with a prohibition to communicate them to strangers, which she observed to the hazard of her life; and though she was offered a great sum for them, rather chose to live in poverty, than not obey the commands of her beloved father. Myia was the third of the daughters, whose works and history were very famous, even in Lucian's time. She was so signally virtuous, that for her unblemished behaviour in her virginity, she was chosen to lead up the chorus of maids in a national solemnity; and for her exemplary conduct in marriage, was placed at the head of all the matrons, in the like public ceremony. The

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memory of this learned woman was so precious among her countrymen, that her house was, after her death, converted into a temple, and the street she lived in, called by the name of the Musæum. Nor must I omit, whilst I am mentioning this great philosopher under his character as the master of a family, that two of his servants so improved themselves under him, that they were instituted into his sect, and make an eminent figure in the list of Pythagoreans. The names of these two servants were Astræus and Zamolxes. This single example sufficiently shows us both the influence and the merit of one who discharges as he ought the office of a good master of a family; which, if it were well observed in every house, would quickly put an end to that universal depravation of manners, by which the present age is so much distinguished; and which is[a] more easy to lament than to reform.

No. 166. MONDAY, SEPTEMBER 21.

——————Aliquisque malo fuit usus in illo.—Ov. Met.

Charity is a virtue of the heart, and not of the hands, says an old writer. Gifts and alms are the expressions, not the essence of this virtue. A man may bestow great sums on the poor and indigent, without being charitable, and may be charitable when he is not able to bestow any thing. Charity is therefore a habit of good will or benevolence, in the soul, which disposes us to the love assistance, and relief of mankind, especially of those who stand in need of it. The poor man who has this excellent frame of mind, is no less entitled to the reward of this virtue, than the man who founds a college. For my own part, I am charitable to

[a] *Which is. It,* is understood before *is,* and should have been expressed

an extravagance this way. I never saw an indigent person in my life, without reaching out to him some of this imaginary relief. I cannot but sympathize with every one I meet that is in affliction; and if my abilities were equal to my wishes, there should be neither pain nor poverty in the world.

To give my reader a right notion of myself in this particular, I shall present him with the secret history of one of the most remarkable parts of my life.

I was once engaged in search of the philosopher's stone.[1] It is frequently observed of men who have been busied in this pursuit, that though they have failed in their principal design, they have, however, made such discoveries in their way to it, as have sufficiently recompensed their inquiries. In the same manner, though I cannot boast of my success in that affair, I do not repent of my engaging in it, because it produced in my mind, such an habitual exercise of charity, as made it much better than perhaps it would have been, had I never been lost in so pleasing a delusion.

As I did not question but I should soon have a new Indies in my possession, I was perpetually taken up in considering how to turn it to the benefit of mankind. In order to it I employed a whole day in walking about this great city, to find out proper places for the erection of hospitals. I had likewise entertained that project which has since succeeded in another place, of building churches at the court end of the town, with this only difference, that instead of fifty, I intended to have built a hundred, and to have seen them all finished in less than one year.

I had, with great pains and application, got together a list of all the French Protestants;[2] and by the best accounts I could come at, had calculated the value of all those estates and effects

[1] Of Steele this was literally true.—G.

[2] Brought into England by the revocation of the edict of Nantes.—G.

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which every one of them had left in his own country for the sake of his religion, being fully determined to make it up to him, and return some of them the double of what they had lost.

As I was one day in my laboratory, my operator, who was to fill my coffers for me, and used to foot it from the other end of the town every morning, complained of a sprain in his leg, that he had met with over against St. Clement's church. This so affected me, that, as a standing mark of my gratitude to him, and out of compassion to the rest of my fellow-citizens, I resolved to new pave every street within the liberties, and entered a memorandum in my pocket-book accordingly. About the same time I entertained some thoughts of mending all the highways on this side the Tweed, and of making all the rivers in England navigable.

But the project I had most at heart, was the settling upon every man in Great-Britain, three pounds a year, (in which sum may be comprised, according to Sir William Pettit's observations, all the necessities of life) leaving to them whatever else they could get by their own industry, to lay out on superfluities.

I was above a week debating in myself what I should do in the matter of Impropriations; but at length came to a resolution to buy them all up, and restore them to the church.

As I was one day walking near St. Paul's, I took some time to survey that structure, and not being entirely satisfied with it, though I could not tell why, I had some thoughts of pulling it down, and building it up anew at my own expence.

For my own part, as I have no pride in me, I intended to take up with a coach and six, half a dozen footmen, and live like a private gentleman.

It happened about this time that public matters looked very gloomy, taxes came hard, the war went on heavily, people complained of the great burthens that were laid upon them: this made me resolve to set aside one morning, to consider seriously the

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state of the nation. I was the more ready to enter on it, because I was obliged, whether I would or no, to sit at home in my morning gown, having, after a most incredible expence, pawned a new suit of clothes, and a full-bottomed wig, for a sum of money which my operator assured me was the last he should want to bring all matters to bear.

After having considered many projects, I at length resolved to beat the common enemy at his own weapons, and laid a scheme which would have blown him up in a quarter of a year, had things succeeded to my wishes. As I was in this golden dream, somebody knocked at my door. I opened it, and found it was a messenger that brought me a letter from the laboratory. The fellow looked so miserably poor, that I was resolved to make his fortune before he delivered his message: but seeing he brought a letter from my operator, I concluded I was bound to it in honour, as much as a prince is to give a reward to one that brings him the first news of a victory. I knew this was the long expected hour of projection, and which I had waited for, with great impatience, above half a year before. In short, I broke open my letter in a transport of joy, and found it as follows.

"SIR,

"AFTER having got out of you every thing you can conveniently spare, I scorn to trespass upon your generous nature, and, therefore, must ingenuously confess to you, that I know no more of the philosopher's stone than you do. I shall only tell you for your comfort, that I never yet could bubble a blockhead out of his money. They must be men of wit and parts who are for my purpose. This made me apply myself to a person of your wealth and ingenuity. How I have succeeded, you yourself can best tell.

"Your humble servant to command,

"THOMAS WHITE."

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"I have locked up the laboratory, and laid the key under the door."

I was very much shocked at the unworthy treatment of this man, and not a little mortified at my disappointment, though not so much for what I myself, as what the public, suffered by it. I think, however, I ought to let the world know what I designed for them, and hope that such of my readers who find they had a share in my good intentions, will accept of the will for the deed

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No. 167. TUESDAY, SEPTEMBER 22.

Fata viam invenient——————VIRG.

THE following story is lately translated out of an Arabian manuscript, which I think has very much the turn of an oriental tale, and as it has never before been printed, I question not but it will be acceptable to my reader.

The name of Helim is still famous through all the eastern parts of the world. He is called among the Persians, even to this day, Helim the great physician. He was acquainted with all the powers of simples, understood all the influences of the stars, and knew the secrets that were engraved on the seal of Solomon the son of David. Helim was also governor of the black palace, and chief of the physicians to Alnareschin the great king of Persia.

Alnareschin was the most dreadful tyrant that ever reigned in his country. He was of a fearful, suspicious, and cruel nature, having put to death upon very slight jealousies and surmises, five and thirty of his queens, and above twenty sons, whom he suspected to have conspired against his life. Being at length

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wearied with the exercise of so many cruelties in his own family, and fearing lest the whole race of caliphs should be entirely lost, he one day sent for Helim, and spoke to him after this manner. 'Helim, (said he) I have long admired thy great wisdom, and retired way of living. I shall now show thee the entire confidence which I place in thee. I have only two sons remaining, who are yet but infants. It is my design that thou take them home with thee, and educate them as thy own. Train them up in the humble unambitious pursuits after knowledge. By this means shall the line of caliphs be preserved, and my children succeed after me, without aspiring to my throne whilst I am yet alive.' 'The words of my lord the king shall be obeyed,' said Helim. After which he bowed, and went out of the king's presence. He then received the children into his own house, and from that time bred them up with him in the studies of knowledge and virtue. The young princes loved and respected Helim as their father, and made such improvements under him, that by the age of one and twenty, they were instructed in all the learning of the East. The name of the eldest was Ibrahim, and of the youngest Abdallah. They lived together in such a perfect friendship, that to this day it is said of intimate friends, that they live together like Ibrahim and Abdallah. Helim had an only child, who was a girl of a fine soul, and a most beautiful person. Her father omitted nothing in her education, that might make her the most accomplished woman of her age. As the young princes were in a manner excluded from the rest of the world, they frequently conversed with this lovely virgin, who had been brought up by her father in the same course of knowledge and of virtue. Abdallah, whose mind was of a softer turn than that of his brother, grew by degrees so enamoured of her conversation, that he did not think he lived when he was not in company with his beloved Balsora, for that was the name of the maid. The fame of her

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beauty was so great, that at length it came to the ears of the king, who, pretending to, visit the young princes his sons, demanded of Helim the sight of Balsora, his fair daughter. The king was so inflamed with her beauty and behaviour, that he sent for Helim the next morning, and told him it was now his design to recompense him for all his faithful services: and that in order to it, he intended to make his daughter queen of Persia. Helim, who knew very well the fate of all those unhappy women who had been thus advanced, and could not but be privy to the secret love which Abdallah bore his daughter, 'Far be it, (said he) from the king of Persia to contaminate the blood of the caliphs, and join himself in marriage with the daughter of his physician.' The king, however, was so impatient for such a bride, that, without hearing any excuses, he immediately ordered Balsora to be sent for into his presence, keeping the father with him, in order to make her sensible of the honour which he designed her. Balsora, who was too modest and humble to think her beauty had made such an impression on the king, was a few moments after brought into his presence as he had commanded.

She appeared in the king's eye as one of the virgins of Paradise. But, upon hearing the honour which he intended her, she fainted away, and fell down as dead at his feet. Helim wept, and, after having recovered her out of the trance into which she was fallen, represented to the king, that so unexpected an honour was too great to have been communicated to her all at once; but that, if he pleased, he would himself prepare her for it. The king bid him take his own way, and dismissed him. Balsora was conveyed again to her father's house, where the thoughts of Abdallah renewed her affliction every moment: insomuch, that at length she fell into a raging fever. The king was informed of her condition by those that saw her. Helim, finding no other means of extricating her from the difficulties she was in, after

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having composed her mind, and made her acquainted with his intentions, gave her a potion, which he knew would lay her asleep for many hours; and afterwards, in all the seeming distress of a disconsolate father, informed the king she was dead. The king, who never let any sentiments of humanity come too near his heart, did not much trouble himself about the matter: however, for his own reputation, he told the father, that since it was known through the empire, that Balsora died at a time when he designed her for his bride, it was his intention that she should be honoured as such after her death, that her body should be laid in the Black Palace, among those of his deceased queens.

In the mean time, Abdallah, who had heard of the king's design, was not less afflicted than his beloved Balsora. As for the several circumstances of his distress, as also how the king was informed of an irrecoverable distemper into which he was fallen, they are to be found at length in the history of Helim. It shall suffice to acquaint my reader, that Helim, some days after the supposed death of his daughter, gave the prince a potion of the same nature with that which had laid asleep Balsora.

It is the custom among the Persians, to convey, in a private manner, the bodies of all the royal family, a little after their death, into the Black Palace; which is the repository of all who are descended from the caliphs, or any way allied to them. The chief physician is always governor of the Black Palace, it being his office to embalm and preserve the holy family after they are dead, as well as to take care of them while they are yet living. The Black Palace is so called, from the colour of the building, which is all of the finest polished black marble. There are always burning in it five thousand everlasting lamps. It has alsc a hundred folding doors of ebony, which are each of them watched day and night by a hundred negroes, who are to take care that nobody enters, besides the governor.

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Helim, after having conveyed the body of his daughter into this repository, and at the appointed time received her out of the sleep into which she was fallen, took care, some time after, to bring that of Abdallah into the same place. Balsora watched over him, till such time as the dose he had taken lost its effect. Abdallah was not acquainted with Helim's design when he gave him this sleepy potion. It is impossible to describe the surprise, the joy, the transport, he was in at his first waking. He fancied himself in the retirements of the blessed, and that the spirit of his dear Balsora, who he thought was just gone before him, was the first who came to congratulate his arrival. She soon informed him of the place he was in, which, notwithstanding all its horrors, appeared to him more sweet than the bower of Mahomet, in the company of his Balsora.

Helim, who was supposed to be taken up in the embalming of the bodies, visited the place very frequently. His greatest perplexity was how to get the lovers out of the gates, being watched in such a manner as I have before related. This consideration did not a little disturb the two interred lovers. At length Helim bethought himself, that the first day of the full moon, of the month Tizpa, was near at hand. Now it is a received tradition among the Persians, that the souls of those of the royal family, who are in a state of bliss, do on the first full moon after their decease, pass through the eastern gate of the Black Palace, which is therefore called the gate of Paradise, in order to take their flight for that happy place. Helim, therefore, having made due preparations for this night, dressed each of the lovers in a robe of azure silk, wrought in the finest looms of Persia, with a long train of linen whiter than snow, that floated on the ground behind them. Upon Abdallah's head he fixed a wreath of the greenest myrtle, and on Balsora's a garland of the freshest roses. Their garments were scented with

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